THE UNITARIAN REGISTER

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LIBERAL RELIGIOUS YOUTH ISSUE

OPEN FORUM

Sunday schools obsolete? Readers both defend them, cheer *Register* writer for raising the question

To the Register:

No one can discount the challenge of [Edith] Hunter's key idea that we should do much more creative thinking on how to stimulate religious education in the homes of our children. On the other hand, before the baby be thrown out with the bath, let us recall values which we hope are provided through the institution of Sunday school — values which cannot be provided in the home.

For Sunday school *is* an institution. It is the children's church. There they grow in comprehension that church is a place where there are friends and where there are adults who care about them — adults, other than parents, to whom church is important.

There is value in having a place in the church institution to which mother and daddy belong. There is value in knowing that there are other families and other children who look at things in the same way and talk about the same things in similar terms. And there is a satisfaction — dare we say it? — if not a deep value, in conforming to the community expectation of one's peers that of course one goes to Sunday school. Everybody else goes to one, why don't we?

This, of course, is no argument if Sunday school is harmful, or unwise. But it is one more tough question from our "questioning child" which we should be sure we know how to answer before we scuttle the thing! Non-conformity is hard on children, although sometimes the price must be borne. Non-conformity for anything less than a real value received, however, is an unnecessary strain to put upon them.

Sunday school is also a place where character development can be fostered through the relationship of child to teacher, and child to other children. The curriculum material may do nothing more than bring teacher and child, and child and other children, into relationship with each other. If, in doing so, it provides a focus for a relationship of respect, affection, rapport in thinking and feeling about important things, it has carried the child beyond his home for things of great worth.

There is true value in the exchange of ideas, enthusiasms, and discoveries among peers as well as within families. There is value in group service projects. There is value in doing things — *together*.

Although we do not all agree on what constitutes "worship," nor upon the value of services with a certain amount of form and ceremony, to some of us the opportunity offered in Sunday school for participating with others in these services is one of its chief values. Sharing a common emotion in song; being reminded through poetry, story, or provocative discussion of half-forgotten insights, or gaining through them brand new insights — these things come from *group* participation, and they need not take three hours.

Let us not overwhelm ourselves with the weight of discouragement that we cannot do on a Sunday morning a total job of "religious education." Let us agree that we *should* do more constructive work to increase the understanding of parents about their role in it and how our curriculum can be of help to them.

But let us also continue to do our best to make meaningful and joyful the participation of our children in their church as an institution. Let us exert ourselves to encourage warm and friendly relationships there. Let us acquaint the children, *through experience* there, with the fact that there are kindred minds and spirits in their community. And let us provide them an opportunity for sharing with their peers a little emotional highlighting of their experiences with living through the beauties of song and ceremony. — MRS. W. STEWART LESTER, JR., *Silver Spring, Md.*

To the Register:

Edith Hunter's candor about our church schools ("Are Sunday schools obsolete," *Unitarian Register,* December 1957) provides constructive leadership at a time when it had begun to appear to many that the only escape from dissatisfactions with our present church school programs was a return to an older pattern of tradition-centered indoctrination. Her undismayed facing of the facts boldly answers the question, "Can church school be a substitute for religious education?" which was asked recently in the Starr King Unitarian Fellowship (Hayward, Cal.) where I am working as part of my training at the Starr King School for the Ministry.

There is always a self-authenticating area of anguish around the crown of integrity which every true liberal wears. Although, in this spirit, Edith Hunter "reluctantly raised this whole issue," I am confident that her challenge will be eagerly accepted, and her courage in so plainly stating the issues will be a welcome resource to those whose devotion to the principles and practice of liberal religious education must endlessly absorb the frustrations of working with particular people in particular situations. — DWIGHT BROWN, *Berkeley, Cal.*

To the Register:

I am in complete agreement with Edith Hunter with respect to the use of the Beacon curriculum at home. I was delighted with the whole article but one sentence in particular I have marked and I like to reread it: "Any insight I have as to what religious education can be, I feel I owe to having used the books in the Beacon curriculum at home with my own three children."

Living 150 miles from the nearest fellowship has brought home to me the responsibility of parents in the matter of the religious education of their children. It has also forced upon me the opportunity to do something about it.

We hope to see a Unitarian fellowship organized here. But the months we have spent here as "lonely liberals" with our UCLF mailings and our Beacon religious education books have been rewarding ones.

I would like to participate in such an experiment as Edith Hunter suggests. In addition to the help that ministers and directors of religious education can give to parents, parents can help each other. I would like to meet with other parents who have assumed the responsibility of their childrens' religious education, who are using the Beacon curriculum in their homes. Talking with other parents about how we each use the material and how our use of it is reflected in our everyday living would stimulate our imaginations and give us strength and confidence to fulfill the most important of our parental responsibilities. — PATRICIA CASE, *Carlsbad, N. M.*

To the Register:

I can agree heartily with all that Edith Hunter describes as wrong with our church schools in her article in the December *Register.* It is true that there are serious

WATCH THAT WORDAGE

The *Unitarian Register* regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

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omissions in our religious education programs in local churches. Mrs. Hunter names them all: irregular attendance, poor facilities, inadequate teacher training, not enough time, indifferent parents. Most of her analysis was challenging.

Her solution I found weak, however. She suggests that the home is the best place for what she calls the "religious experience." Let the parents do the teaching job at the moment when the deep things of life occur in family living. It seems to me that parents do this anyway.

Some parents are more creative than others. Evidently Mrs. Hunter is unusual in this area.

I am sure some parents might have a difficult time interpreting certain family crises to children of differing age levels at the crucial time. Certainly her approach might be used more effectively in our church school class rooms. Mrs. Hunter implies that the church schools may become obsolete as more effective teaching is done at home.

If we follow Mrs. Hunter's advice entirely, we should re-title her article "Are churches obsolete?" What Mrs. Hunter describes as the religious experience is only one part of what we are trying to do in our church schools. All the good courses of the Beacon Press presuppose that children need something more than an informal experience. They need organized instruction. They need to know something of the rich tradition of their own faith and the faiths of all people. They need fellowship, they need group experience, they need the climate of the institution, the music and the other arts; they need to become acquainted with the family minister in his setting.

As a parson I am interested in the survival of the institution that I serve. I believe we commence with the children, or else. — REV. ROBERT A. STORER, *Winchester, Mass.*

To the Register:

Edith Hunter's question, "Are Sunday schools obsolete?", is a valid one. Her description of what is happening in many of our church schools today is painfully accurate. But I think her proposal that the church help parents "become aware of the kinds of experiences that take place in all families that strengthen the religious development of children" is not answering the basic problem.

The basic problem is, I believe, that while parents want help in guiding their children towards "right *living*," our curriculum has been focused in the direction of "right *thinking*." Could I be so dogmatic as to suggest that the following statements can be considered absolute truths:

"Thinking right" leads to right thinking.

"Feeling right" leads to right living.

Confused parents want help, not only in understanding *what* a religious experience is, but also *how* to have one. How can we help each parent to love himself, accept himself, so that he will be able to love his child enough to let him have his own religious experiences?

Nature walks and star studies with mama and papa are not enough, Mrs. Hunter. Our parents are going to have to grow up emotionally, as well as intellectually. Only an emotionally mature person lives religiously. Only an emotionally mature parent will have the ability to become "sensitive to the religious qualities in all experience."

Parents need psychiatric insights — not knowledge about psychiatry, but personal help in understanding their own feelings. When our church school program offers this kind of help, scarce and costly though it be, then, and only then, will we be honestly meeting the basic problem. — KATHARINE TIFT, *Brookmont, Md.*

To the Register:

I am very glad I subscribed to *The Unitarian Register*. I am finding its contents stimulating and worth reading more than once.

Since I have two children who are members of the church school of the Unitarian Society of Cleveland, Ohio, I am deeply aware of a need in "Sunday schools" today and I think that Edith Hunter's strong article in the December issue of the *Register* "hits the nail on the head." . . .

Edith Hunter is right about the home being the natural setting for "learning" things of the spirit. I also think that even though "social get-togethers and field trips" are good for teen-agers (little tots are even taken around these days) when they are under adult supervision, many places have become too "activity conscious." Almost everything has taken the youngsters away from home — even family affairs have been away from home — [so] that the home has almost become a house just to "show off" when the family does find time to have friends in. . . .

We, ourselves, have not run into this difficulty. We wouldn't allow ourselves to get on this "roller coaster." But many of our children's friends are on it and it sometimes becomes an unhappy situation. . . .

Can't we Unitarians get this message across wherever we are: *Don't push our children so fast.* Don't let them say they don't believe this and that — they don't know what to believe. Don't let them ape some adults who do say that. Let us have a Sunday school that can hang together with some definite purpose and let us have professionally trained individuals who will help guide those who don't know and really want to know. . . .

All this has not discouraged me from being a Unitarian. I have been going to the Cleveland Unitarian Society for 10 years. . . . — MRS. STEPHEN C. FIRST, *Cleveland, Ohio.*

Issue for December 'strongest in years'

To the Register:

Your December issue is, in my opinion, the strongest in years.

There have been many months in the past 10 years when none of the articles commanded my respect. Often, it seemed, somebody had been asked to contribute, and he did so whether he had anything to say or not.

But the current [December] issue is tops. Every one of its fine articles is outstanding. Is this due to there being a new editor? If so, hats off to you. If not, hats off to you anyway! Keep it up. — JOHN R. SHANNON, *Del Mar, Cal.*

THE UNITARIAN REGISTER

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COVER: College LRY leaders gather at an Eastern Midwest College Conference to discuss plans. On the floor, clockwise around table, are Bill Faber, Chagrin Falls, Ohio; Dick Earhart, Columbus, Ohio; Ginny Teare, Lakewood, Ohio, and Sue Feil, Cuyahoga Falls, Ohio. Seated, left to right, are Charlotte Thompson, Detroit, Mich.; Louisa Roberts, Farmington, Mich.; Jim King, Hubbard, Ohio; Mary Jean Herter, Rocky River, Ohio, and Dick Nash, Grand Rapids, Mich. Standing is Dick Teare, Lakewood, Ohio, now LRY president. Louisa Roberts and Jim King are now Mr. and Mrs. King. Photo by Madison Geddes.

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EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

DUTY

The individual is ultimate in ethics. Long-range, individual, satisfactory living (happiness) is the good life. Duty — what we ought to do, what is right — is the highest good. This is what is most deeply satisfactory in the long run to an individual. The long run is as long as the self shall last.

The way to be most deeply satisfied is to fulfill most adequately the basic demands of one's nature. The spiritual nature or essence of man is desire, will, wish, or interest (all synonymous) and the reason by which these are guided.

There are about 12 major interests needing and demanding fulfillment: (1) Love or benevolence — a desire whose final goal is the happiness of someone else. (2) Ambition or the will to power. This is the desire for social status. It is the desire to be loved, honored, and obeyed. It is the will to excel, to be superior. It is the yearning to feel important, to be recognized, corroborated, and needed. (3) The desire for health strength, and longevity; self-preservation. (4) Sensuous pleasure — food, sex, hot baths, the smell of roses, perfume, shaving lotion, etc. A socially acceptable expression for sensuous pleasure should be found. The ascetic renunciation of it leads people to nervous breakdowns. (5) Knowledge. We would rather not be ignoramuses. (6) Beauty. Everything ought to be beautiful, but the cost sometimes is prohibitive. (7) Play. It affords real satisfaction in various imaginative activities. (8) Efficiency. Whatever we do, we would rather do it well. (9) Harmony. So far as people are rational, they seek the harmonious expression of all the major interests. This is not possible without harmonious social relationships. (10) Variety. Whatever we do, after a time, we wish to do something else. (11) Security. (12) Self-respect.

Security and self-respect call for some further explanation.

As a child grows up, he desires to become a person like those around him whom he admires and envies. Social pressures dissuade him from attempting to be the kind of person who is looked down upon. Thus social inspiration and pressure help create in him an idea of himself, which is his conscience. It specifies a particular type and level of achievement which he sets for himself in each of the major interests.

Having security means that he expects to achieve this in the future. Self-respect is knowing that in the past he has lived up to this standard and that he is doing so now. So far as he realizes that he has not lived up to it, or is not doing so, he has a sense of guilt. Security and self-respect together make up the good life.

The individual, we have noted, is ultimate in morals. Nothing can be good or right, bad or wrong, except for some individual. And what is right for one can be wrong for another. This is the principle of Hedonic Individual Relativism. It is absolute and universal in the sense that it applies without exception to all conscious individuals.

It is the natural moral law. If dictatorship soldiers should invade the United States and if we slaughtered great numbers of them, and thereby saved our free institutions, that would be right from our point of view, but a great wrong from our victims' points of view. When society creates brutal criminals and punishes them severely, it does a great wrong from their points of view.

Man is a predatory animal. We prey upon inferior species. When we slaughter innocent little lambs and avidly devour their roasted muscle tissue, that is wrong for them; poisoning rats is wrong for the rats.

We always take our own points of view. We must maintain the confidence and integrity to assert our own right. This involves loving and sympathizing with many of our fellow men and other fellow vertebrates, but perhaps not with all — and hardly at all with those who threaten our cherished way of life.

Social obligations are morally binding upon an individual, from his point of view, because of his love and need for others. When he knows that those he loves are happy, that fulfills and satisfies his love for them. Their happiness is the final goal or end of his love. Also he needs people's help in various of his legitimate pursuits, some purely selfish, such as ambition and self-preservation. So, from his own point of view, he should help them as a means to getting their help.

Man's life is social in the sense that his body and soul (personality) are created largely by causal influences from other people. His greatest joys and sorrows result from his relationships with others. He depends upon them for almost everything.

GARDNER WILLIAMS

PEOPLE ARE POWER

Man is a social animal. He has to live with other men. He has to share his life with them. Only his self-consciousness is separate and apart, and even his concept of himself is something he distills from the images he sees within his neighbors' eyes when he visits and works and shares his life with them.

Individual man has great dreams, visions, goals. He develops mighty purposes, maps distant journeys for himself and his fellows, structures ideal utopias.

But the implementation of any of man's dreams requires social intercourse, effort and skill. Every great ideal remains barren and unrealized until it is organized, and that requires the art of politics. This is why getting along in church or state, in school or home or neighborhood or in one's place of work, requires one to be something of a politician.

There are three characteristic attributes of man's political behavior which always go together, and without which he is likely to accomplish little: involvement, responsibility and power.

I have known many people of genuine intellect and capacity, who had much to give in ideas and ideals and wished desperately to be able to give them to others, but who were reluctant to "get involved." They wanted their ideas to be accepted and influence felt, but didn't want to get mixed up with committees or to spend much time at it. They never achieved any real influence!

The only way any human being can achieve a position in which his ideas have influence is by "getting involved," and spending the time and energy implied in it.

The moment you get involved with other people in any enterprise, you find not only that your time is taken but that your freedom is limited to some degree by the thoughts and feelings of the group with which you work.

It is easy enough to be free-wheeling when one stands alone, but the moment one works with a group he has a responsibility to that group, and can no longer say and do anything he pleases with impunity. This is why those who become leaders of large groups often become conservative, for they have the responsibility of carrying a large and diverse group of other human beings along with them in all they do.

But the third attribute that appears when there are involvement and responsibility is power. People are power. The more people who have learned to think and work harmoniously together, and to throw their common weight into the scales of great causes, the greater the power they wield together.

True, that power is unwieldly, and the larger the group, the more involvement and skill it requires to lead it and the more responsibility it exacts. Change must take place slowly, and leadership becomes a high and holy art.

No matter what we are trying to do, then, to make a country, build a church, advance a cause, chair a worthwhile committee, we must learn the art of politics and grow in it; we must pay a price for every scrap of real, effective power in terms of deep involvement and personal responsibility.

DONALD HARRINGTON

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WINTER SEED FOR OUR DAY

Stoic thought as developed under the Roman Empire is "the winter seed for the succeeding civilization," writes Albert Schweitzer in *Ethics and Civilization*. He is not referring to the immediately succeeding period in which oriental cults and then a triumphant Christianity offered salvation through an escape from the world. The harvest came centuries later in 18th century rationalism, which again combined an affirmative attitude towards the world with an ethic of active self-sacrifice.

To Schweitzer, this union, which is inherent in his own concept, "reverence for life,"

(*Continued on page 31*)

UNITARIAN HORIZONS

A LARGER LIBERALISM

Plans for the program of the 16th congress of the I.A.R.F. are rapidly taking shape, and soon after this issue of the *Unitarian Register* reaches its readers a second preliminary program, giving full details, will be published and widely distributed. The final program will be issued just before the congress convenes, for distribution to the members and delegates as they register.

It is now possible to announce the names of the five speakers at the evening session, which will be open to the public without charge. These speakers will address themselves to the congress theme from the point of view of five of the principal high religions of the world today — Christianity, Judaism, Islam, Buddhism, and Hinduism.

The spokesman for Christianity will be Professor Wilhelm Pauck, formerly of the Federated Theological Faculty, Chicago, and now professor of historical theology at Union Theological Seminary, New York.

For Judaism, the speaker will be Rabbi Solomon B. Freehof, of Pittsurgh, for some years professor of Rabbinics at Hebrew Union College, Cincinnati, and the author of distinguished books in that field.

Islam will be represented by Sir Muhammed Safrula Khan, formerly minister of foreign affairs in Pakistan and now one of the judges of the International Court of Justice at The Hague.

The speaker for Buddhism will be Justice U Chan Htoon of the Supreme Court of Burma, who also is vice-president of the World Federation of Buddhists.

For Hinduism, the speaker will be Professor Kalidas Nag of Calcutta, who is a member of the Brahmo-Somaj and a well-known lecturer in this country.

Panel Discussions

Equally important in the plan for the meetings will be the five discussion groups into which the members and delegates will be divided, each group meeting four times, with a panel of speakers, under a chairman who will be a member of the findings committee. The topics for the discussions, as announced in the first preliminary program, will be: (1) Philosophy and Theology, (2) Racial and Religious Tensions, (3) Modern Science, (4) Education and the Arts and (5) Ethics and Foreign Relations. Out of the discussions of these groups it is our hope that there may emerge a statement that will be accepted by the plenary session of the congress concerning the role of liberal religion in the world today.

Among those whom we expect to take part in the panel discussions are Professor Hideo Kishimoto of Tokyo, Professor Friedrich Heiler of Marburg, Professor James Luther Adams of Harvard, Dr. Justin Wroe Nixon of Rochester, and many others. The detailed schedule for the panels will be announced in the second preliminary program.

For the Healing of the Nations

These names indicate the breadth of the fundamental purpose of the Chicago meetings. They represent a wide variety of religious and denominational backgrounds, historically, geographically, and theologically. As the list is gradually completed during the next few months, the range of intellectual and philosophical interest will be enlarged. The circle will grow even wider when the delegates and members begin arriving in Chicago, until we shall have something very like a world-wide representation of the variety of beliefs and traditions and practices that are willing to be included under the name "liberal." This variety within the circle of a modern liberalism will constitute the primary character and value of our congress.

What will not be represented is the sectarian spirit — the spurious kind of so-called liberalism that has crystallized into an orthodoxy of the "left" — the liberalism that seeks to deny the name to men of another set of opinions, on any subject, than its own. Few things are more regrettable — and, with the world in its present condition, more tragic — than to find men who call themselves liberals in their religion refusing to grant to others the right they demand for themselves. A religious liberalism that has degenerated into a new and rigid orthodoxy is a contradiction in terms and a repudiation of everything that gives vital meaning to the name it assumes. If the Chicago gathering can be a living demonstration that the liberal spirit is free from this suicidal tendency, it will have achieved a great deal at the outset.

Religious liberals have their spiritual roots deep down in many kinds of historical and philosphical tradition, and the forms which their present faith takes are as varied as their origins. The tree in the Book of Revelation had twelve manner of fruits, and the religious liberals of our world have at least as many. This is not something to deplore or rebel against or try to change. Rather, it is one of the chief reasons for rejoicing and hope. What Chicago may witness to is our confidence that the fruits of the tree of the liberal faith may be for the healing of the nations.

F. M. E.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

LAO-TZU: GENTLENESS, MODESTY AND GENEROSITY

The sage acts, but does not appropriate;
The sage accomplishes, but claims no credit;
  It is because he lays claim to no credit
  That the credit cannot be taken from him.
The sage puts himself last
And finds himself in the foremost place.

The wise man of old was
  Cautious, as though crossing a wintry stream;
  Modest, like one who is everywhere a guest;
  Self-effacing, like ice beginning to melt;
  Genuine, like undressed wood;
  Openminded, like a valley.

Tao-Te-Ching

If a man were to load a crossbow with a priceless pearl in order to shoot a bird a thousand *jen* distant, everybody would ridicule him. And why? Because he would be using something of immense value to acquire something comparatively worthless. Well, then, isn't life of infinitely greater value than a pearl?

The Works of Chuang-Tzu

Overstretch your bow,
  And you cannot control the arrow's flight;
Grind your knife's edge too thin,
  And it will curl but will not cut.

Be humble,
  And you will remain entire.
Yield to bending,
  And you will not be broken.
Be as an empty vessel,
  And be filled.
Spend yourself,
  And be renewed.
Take little,
  And gain all.

They that stand tiptoe
  Cannot keep their balance;
They that hurry their stride
  Cannot walk well.
They that contend for much
  Reap frustration.
The self-displaying lack true radiance;
The self-praising have no merit;
The self-satisfied cannot excel.

Tao-Te-Ching

Man, at his best, like water,
Serves as he goes along;
Does not disdain lowly places,
But, living close to the earth
And to his own deep heart's core,
He is kindly in his relationships,
Truthful in speech,
Timely in useful deeds,
A peacemaker,
A valuer of work well done.
It is because he does not contend or compete
That he is without reproach.

Tao-Te-Ching

IF ONLY HE HAD REMAINED QUIET

There was once a man who was afraid of his own shadow, and had a strong dislike of his own footprints. So he tried to escape from both; but the quicker his steps the more footprints he made, and fast as he went his shadow still kept up with him. He thought he was going too slowly; so he ran faster and faster without stopping, until his strength gave out and he fell dead. He did not know that if he had stayed in a shady place his shadow would have disappeared, and that if he had only remained quiet and motionless he would not have made any footprints.

The Works of Chuang-Tzu

THREE TREASURES

I have chosen and I cherish
Three Treasures:
  The first is Love;
  The second, Never too much;
  The third, Never be first in the world.
Through Love, one has courage;
Through moderation, one has strength;
Not striving to be first,
One may give one's talent time to mature.

To be unloving and fearful,
To be self-indulgent and weak,
To be self-important and in a hurry,
  Is to rush headlong towards death.

Love is victorious in attack
  And invulnerable in defense;
Heaven arms with love
  Those it would not see destroyed.

Tao-Te-Ching

PRAYER

Let me share with others
And not accumulate for self,
  And thus grow richer.

Let me give to others
And not store up for self
  And thus have greater abundance.

The Tao of Heaven
  Blesses, but does not harm.
The way of the Sage
  Accomplishes, but does not contend.

NEWS OF THE UNITARIAN WORLD

MAY MEETINGS WILL BE SHORTER THIS YEAR, RESOLUTIONS TO PLAY MORE PROMINENT ROLE

The annual May meetings of the American Unitarian Association and the many other Unitarian organizations which gather simultaneously in Boston will be shorter this year.

Nearly a day's time has been shorn from a previous six-day program of events by the AUA program committee as a result of what it termed "a growing concern" over the length of Anniversary Week.

Dates for this year's May meetings will be May 22 through 27, but the first event on the program will take place Thursday evening, May 22, whereas in previous years, first events began Thursday mornings. Such a schedule necessitated arrival of many delegates the previous day.

Another major programming change will advance the timing of the AUA's annual meeting, which usually has taken place the last day of Anniversary Week. This year, the meeting will begin Monday morning, May 26; will continue with group discussion of resolutions Monday afternoon, and will be resumed Tuesday afternoon, May 27.

Discussion of resolutions will be scheduled as a full-scale event for participation by all delegates. Heretofore, such discussions have been programmed incidentally and usually have been attended only by those especially interested. Delegates will form small groups for the discussions, which also may include matters of general denominational interest.

Recommendations for alteration of the resolutions resulting from the discussions will be considered by the AUA business committee Tuesday morning before the resolutions are taken to the floor for final action.

Major program events, to be announced later, are expected to include a co-sponsored address Friday evening, May 23; an address sponsored by the Colloquium on the Nature of Man, Inc., Saturday evening, May 24; the junior choir festival in the afternoon and the anniversary service the evening of Sunday, May 25; the Ware lecture, Monday evening, May 26, and the anniversary banquet, Tuesday evening, May 27.

Initial event of the May meetings will be the Unitarian Service Committee's annual dinner, usually scheduled in previous years on a Saturday evening.

The General Alliance of Unitarian and Other Liberal Christian Women will compress its activities into a Friday program. Most events for ministers will be held the same day.

Principal Unitarian Laymen's League, Council of Liberal Churches, and Unitarian Fellowship for Social Justice events are scheduled tentatively for Saturday. Annual meetings, luncheons, and dinners of other Unitarian and Unitarian-Universalist organizations will be interspersed through the Friday, Saturday, and Sunday programs. A United Unitarian Appeal luncheon is scheduled tentatively for Tuesday noon.

An innovation will be an informal gathering Sunday afternoon at which church and fellowship presidents and treasurers may meet with Dr. Frederick May Eliot, president, and Leon M. Little, treasurer of the AUA. Discussion of financial problems will be presented.

Registration will begin at 10 a.m. Thursday, May 22, at the AUA building, 25 Beacon Street.

The program committee, reconstituted after elections at the General Conference October 26, first met November 4 to begin planning for the May meetings. Its responsibilities also will include the planning of May meetings and the General Conference in 1959.

Mrs. Danforth B. Lincoln, Cohasset, Mass., is chairman of the committee. Other members are Dr. Arnoldus Goudsmit, Youngstown, Ohio; Rev. Arthur W. Olsen, Phoenix, Ariz.; Mrs. Elbert R. Rice, Jr., Dallas, Texas, and Rev. Arnold F. Westwood, Urbana, Ill.

NOMINEES ANNOUNCED

Three nominees for one-year terms as vice-presidents and six for three-year terms as directors of the American Unitarian Association have been announced by the AUA nominating committee.

The nominees were chosen November 25, 1957. All have notified the committee of their acceptance. Election will be at the AUA annual meeting in May.

Dr. Harry Banoff, Los Gatos, Cal., was nominated as a vice-president and Dr. James A. Gibson, Ottawa, Ont., and Frederick S. Youngs, Orono, Maine, were nominated for re-election.

First-term nominees as directors are C. Rodgers Burgin, Milton, Mass.; Prof. Ralph C. Barnhart, Fayetteville, Ark.; Lincoln P. Bloomfield, Cohasset, Mass., and Mrs. Harry R. Burns, Denver, Colo. Judge Lawrence G. Brooks, chairman of the board, and Rev. Josiah R. Bartlett, Berkeley, Cal., were nominated for re-election.

Biographical sketches of the nominees will appear in an early issue of the *Register*.

COLLEGE PRESIDENT INDUCTED

Dr. Frederick May Eliot, president of the American Unitarian Association, recently inducted Richard Glenn Gettell into the presidency of Mount Holyoke College, South Hadley, Mass., in ceremonies that were part of an elaborate weekend program of events. Dr. Eliot is president of the college board of trustees.

Emily Taft Douglas

NOMINEE FOR MODERATOR

Emily Taft Douglas, who has been nominated as moderator, highest lay office in the American Unitarian Association, long has been active in Unitarian affairs.

She is a member of All Souls' Church (Unitarian), Washington, D. C., and a member of the Board of Contributing Editors of the *Unitarian Register*. She is active in the Unitarian Fellowship for Social Justice. In 1955, she was presented a Diamond Jubilee award by the General Alliance of Unitarian and Other Liberal Christian Women.

Mrs. Douglas is a former United States representative from Illinois. Her husband, Senator Paul Douglas (D., Ill.) also is a Unitarian.

Her father is the late Lorado Taft, noted sculptor, and she is a distant cousin of the late President William Howard Taft.

As a United States representative, Mrs. Douglas served on the House Foreign Affairs Committee. In 1951, she was adviser to the American delegation to the UNESCO conference. She is widely known as an author and lecturer.

Among lesser known facets of her career is the fact that she once played the leading role of the mystery drama, *The Cat and the Canary*, when it was on Broadway. Her biographies attribute to her an especial skill in the baking of chocolate cake.

Mrs. Douglas' nomination was presented to the General Conference of the AUA last October 26 at Atlantic City, N. J. Her name will be presented for election at the AUA annual meeting in May. She would succeed Judge H. Clay Burkholder, Lancaster, Pa., as moderator.

UUA CAMPAIGN AT HEIGHT

The United Unitarian Appeal's 1957-58 fund campaign for an unprecedented $500,000 for the support of the American Unitarian Association and 17 other Unitarian organizations was at its height at the beginning of February under the leadership of Alan B. Doran, Manhasset, L. I., campaign chairman.

"As the campaign goes into high gear," Mr. Doran said, "I hope every Unitarian will give thoughtful consideration to helping us achieve the goal.

"Only through its successful achievement can we provide services reasonably adequate for our churches and fellowships, and be prepared to make the most of the opportunities that are now ours. Only through the participation of all members and friends can success be achieved."

Paul Wilks, UUA president, announced Mr. Doran's appointment and that of Prof. Howard M. Hess, Detroit, Mich., as chairman of the budget committee.

The nine-member budget committee receives proposed budgets from participating organizations and meets with their representatives to review the figures.

Mr. Doran is assistant vice-president of the Home Life Insurance Company, New York, N. Y., and a past president of the North Shore Unitarian Church, Plandome, L. I. Professor Hess is associate dean of the College of Engineering, Wayne State University, Detroit.

Regional organizations have been completed and will intensify their campaigns during February. The Meadville Unitarian Conference announced the following campaign chairmen:

Sidney Woods, Hamilton, Ont.; D. C. Borden, Montreal, Que.; C. L. Sanders, Ottawa, Ont.; Edwin Curtis *(Don Heights)*, Toronto, Ont.; Mrs. Marion Clapham *(South Peel)*, Toronto; E. A. Wyeth *(First Church)*, Toronto; Clarence M. Pierce, Buffalo, N. Y.; Dr. Robert Killam *(First Church)*, Cleveland, Ohio; William M. Hutchison *(Cleveland Society)*, Cleveland; Robert L. Cummerow *(West Shore)*, Cleveland; William T. Gillie, Columbus, Ohio; Miss Katherine F. Abel, Dunkirk, N. Y.; Russell Olin and Mrs. Leland Frank, Erie, Pa.; H. A. Graham *(Jamestown)*, Lakewood, N. Y.; Mrs. Martha Bedilion, Marietta, Ohio; Rev. John B. Wolf, Meadville, Pa.; Dr. Erle B. Ayres *(First Church)*, Gilbert Yager *(Williamsville)*, Buffalo, N. Y.; Dr. Arnoldus Goudsmit, Youngstown, Ohio, and Dr. Frank Inui *(Youngstown)*, Girard, Ohio.

WISH TO SUBMIT RESOLUTION? HERE'S HOW IT'S DONE

Who may submit a resolution for consideration by the annual meeting of the American Unitarian Association? To whom should it be submitted? Must it be submitted at any particular time?

What happens to a resolution after it is submitted? Must it be approved, and if so, by whom? Can a last-minute resolution be considered? Can resolutions be newly offered on the floor?

These are some of the questions that puzzle many Unitarians, and their importance was pointed up when, at the last annual meeting, a resolution to change the name of *The Christian Register* to *The Unitarian Register* appeared to surprise a number of the delegates. Some, who believed they had not been properly informed, regarded the resolution as a "sleeper."

The processing of resolutions follows a carefully designed procedure evolved over many years in an effort to provide full opportunity for responsible proposals and the democratic handling of them, but to eliminate irresponsibility and prevent the swamping of the annual meeting.

The AUA business committee, which is responsible for the processing of resolutions, recently outlined the procedure to assure that no Unitarian need be unaware of it:

Who may submit a resolution? By-law provisions adopted by the 1956 annual meeting restrict that function to organizations which are members of the AUA; an officer, a committee, or the Board of Directors of the AUA; petitions signed by not less than 25 members "of a particular Unitarian church or fellowship which is a member of the Association."

To whom must a resolution be submitted? Resolutions are to be submitted to the Business Committee, American Unitarian Association, 25 Beacon Street, Boston 8, Mass.

When must a resolution be submitted? Resolutions must be *received* by the business committee no later than February 25 to assure consideration.

What happens to a resolution after it is submitted? The business committee will meet early in March to canvass all proposed resolutions properly filed, condense those which are too lengthy while preserving the intent as nearly as possible, consolidate those which are on the same subject, and reduce them to a workable number for submission to the parishes. In performing those functions, the committee noted, it is cognizant of its obligation not to censor, but rather to choose resolutions which are most timely and likely to be of interest to the denomination. Resolutions essentially like others upon which the Association already has acted may be eliminated.

Must a resolution be approved, and if so, by whom? The resolution must be selected by a parish referendum in order to be sent to the floor at the annual meeting. The business committee will forward to the parishes, as soon after its initial meeting as possible, March 27 at the latest, the resolutions which it has selected for the referendum. Each church and fellowship is urged to consider the resolutions at an appropriate meeting and advise the business committee of its choice of those to be placed on the agenda of the annual meeting. Referendum reports must be returned to the business committee by April 26. Churches and fellowships will be notified of the results of the referendum as quickly as possible after that date.

Can a last-minute resolution be considered? Once May meetings have begun, by-laws provide a method whereby resolutions may be presented to the business committee on petition signed by 25 qualified delegates. Such resolutions will be reported to the floor and may be added to the agenda by a 75 per cent vote of delegates present.

Can resolutions be newly-offered on the floor? No. The resolutions procedure purposely has been set up so that delegates may have ample opportunity to be aware of and to study resolutions to be on the agenda, and to advise with the congregations which they represent.

The business committee noted that its own communications channels, through the mails, are the official ones for resolutions procedure. The *Register*, though it prints available information about the resolutions, is not an official channel.

FILM TELLS WASHINGTON STORY

A 35-minute color motion picture film, "Washington Goes Unitarian," is now available for showing through the United Unitarian Appeal, 25 Beacon Street, Boston.

The film shows the growth and development of Unitarianism in the Washington, D.C., area in the 13 years of the ministry of the late Dr. A. Powell Davies at All Souls' Church. It was prepared under auspices of the Greater Washington Committee and the UUA.

William Rusch, Miss Marion Worthing, and Laurence C. Staples, executive director of All Souls' Church, are given major credit for the film, but more than 150 persons participated in its production.

The film received its premiere showing outside Washington at a UUA dinner after the General Conference of the American Unitarian Association last October at Atlantic City, N.J.

UNITARIANS FIGHT 'SMEAR'

Seventy-two Cincinnati, Ohio,, citizens many of them Unitarians, recently formed a "Committee for Freedom of Conscience" in defense of Rev. Maurice McCrackin, Cincinnati Presbyterian minister under attack by racial segregationists because of his attendance at a Tennessee integration meeting.

The organization meeting was held at the First Unitarian Congregational Church of Cincinnati, and Rev. Robert J. O'Brien, minister of the church, was chosen chairman of the group's executive committee. Rev. Clarke Wells, minister of St. John's Unitarian Church, Cincinnati, also is taking an active part.

Material attacking Mr. McCrackin, as well as others who attended the seminar on race problems at the Highlander Folk School, Monteagle, Tenn., was distributed by the Georgia Education Commission, established in 1953 to find ways to prevent integration in the public schools. Mr. McCrackin was accused of associating with Communists in stories published by Cincinnati newspapers. He was quoted as saying he didn't know whether Communists were present.

(*Continued on page 10*)

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

They sit in the Capitol Hill offices, they wait in the halls of the House and Senate, they testify in the committee hearings, and they buttonhole congressmen and senators at cocktail parties, in taxis, — always plugging hopefully for legislation they believe should be passed.

They speak as individuals; they speak for the organizations which hire them; they speak, sometimes, selflessly for the ideals they believe their government should embrace.

They are the 3,489 registered lobbyists of Washington.

Two of the more powerful groups in Washington are ideologically at opposite ends of the spectrum on almost every piece of legislation. The two are represented through the National Association of Manufacturers, Chambers of Commerce, etc., and through the American Federation of Labor-Congress of Industrial Organizations. The heaviest lobbying reported last year was at a cost of $129,718 by the Campaign for Forty-Eight States. This was an amorphous organization of states' righters, budget cutters, and supporters of the Bricker Amendment.

Generous budgets aid lobbyists

Generous budgets implement the philosophies of the workers and employers groups. Their lobbyists are able, well informed, personable, and effective. Their literature is attractive and persuasive and available to anyone on request.

Let's look at a few of the policy statements of the NAM:

"The function of government is primarily political rather than economic. The government's responsibilities do not encompass competition with its own citizens in the fields of production and distribution. Insofar as governmental activity invades the field of private enterprise, it threatens the other elements — civil rights and civil liberties — inherent in our system of government." (Revised statement April 19, 1956.)

'Court decisions permit expansion'

"Federal expansion has been encouraged by judicial decisions which, in effect, permit the federal government to assert its responsibility for entering virtually any area of service or function and for spending money to perform these services or functions. This doctrine should be resisted and in lieu thereof, a greater emphasis should be laid on the fact that the nation's interest does not mean, or require, in every case, that a federal responsibility is involved." ("Guides for Control and Reduction of the 1959 Federal Budget.")

In a pamphlet, "The 85th Congress and the Issues," the NAM discusses three major areas of government concern: the fiscal policy and foreign aid; labor and anti-trust and federal-state relations; and public power and international agreements.

Introducing the subject of foreign aid, the pamphlet asks, "Shall the United States — nearly 12 years after the end of World War II — continue to dole out billions of aid to foreign countries, either to improve them economically or to 'buy' their backing in the cold war?"

In a policy statement, the NAM has said: "The core of fiscal integrity is a balanced budget. The first and continuing emphasis in achieving budget balance should be an economy in government and not increased taxes."

On public housing, the NAM makes this comment: "In general, the big spenders are those who favor the 'welfare state,' want public housing. Those who vigorously oppose socialism declare that public housing is socialism. Some contend that the federal government should not undertake a burden that belongs to the states or cities, while others contend that public housing retards development of good housing by private enterprise."

Of hydro-electric power projects, the NAM says, "The rapid encroachment of the federal government in the field of electric power, especially hydro-electric power, is a matter of concern to friends of the private enterprise system."

On education, in a publication titled "Main Street vs. Washington, D. C.," the NAM states: "The fact that the nation has an interest in the education of its children; the housing of its families; their health, diet, and material comfort; the constructive use of leisure time, and their cultural, moral, and spiritual advancement is no warrant for the assumption that government at any level should provide all of these things. The nation's interest is certainly no mandate for action by the federal government."

Finally, the NAM speaks through its 1957 president, Ernest G. Swigert: "The time may come when we will be unable to choose our own careers, change jobs, start a business, buy or sell property, take out a mortgage, move from place to place, borrow money, or even send our children to college without getting permission from some government bureaucrat."

Now let's look at the legislative program of the AFL-CIO:

In the introduction to a pamphlet, "Labor Looks at the 85th Congress," George Meany, president of the AFL-CIO writes, "First and foremost on the list must be placed a comprehensive federal aid-to-education program. Our country desperately needs construction of new schools. We need improved standards for teachers. We need to increase facilities for higher education and to encourage talented young men and women to develop, through schooling and training, the scientific knowledge and skills which will enable them best to serve their country.

"Congress did pass a housing bill, but an inadequate one. We urgently need an effective housing program which would get rid of city and farm slums and make it possible for families in the low and middle income groups to rent or buy decent homes at prices within their means.

"It is difficult to find an excuse for the failure of Congress thus far to act favorably on proposed legislation to extend the coverage of the minimum wage law to millions of workers still deprived of its protection, the failure to enact tax relief for low and middle income groups, and the failure to protect the health and welfare funds of workers by passing the full disclosure bill urged by the AFL-CIO."

AFL-CIO has 17-point program

The AFL-CIO has a 17-point program for the second session of the 85th Congress. In addition to education, housing, minimum wage and tax relief, and protection of health and welfare funds, the AFL-CIO lobbyists on Capitol Hill will be working for an overhaul of the Taft-Hartley act; extension of the fair labor standards act; improvements in social security; strengthening Walsh-Healey and Bacon-Davis acts; assistance in areas of chronic unemployment; federal development of Hell's Canyon dam and expansion of a program to apply atomic energy to peacetime uses; modernization of unemployment compensation; federal protection for natural gas consumers; comprehensive farm programs; further improvement in civil rights legislation; federal workmen's compensation in atomic energy installations, and a pay increase for federal postal and classified employees.

'Background conference' held

It has been four years since the State Department has held a major "background conference" for top leaders of non-governmental organizations. The recent one held in the State Department auditorium on Virginia Avenue was an all-day event attended by 200 persons from representative organizations throughout the nation.

Perhaps the most hopeful emphasis was the stress on the need for more funds for economic aid and technical assistance to underdeveloped countries. The Soviet Union is making great inroads in that field. The State Department is informed by congressional leaders that their mail runs alarmingly to tax cuts and the familiar protective trade policy. If this new isolationist counter-attack is to be met, says the Department of State, there must be great support from the grass roots.

CHANGE OF ADDRESS

All changes of address should be sent to the Circulation Department, 25 Beacon Street, Boston 8, Massachusetts, at least four weeks before the change is to take effect. Both old and new address should be included. Duplication of issues not received due to lack of proper notice will not be made.

The Unitarian world

(*Continued from page 8*)

The *Christian Century* editorially termed the case a "McCarthyesque smear."

Mr. McCrackin has been active in the National Association for the Advancement of Colored People, the American Civil Liberties Union, and in support of the interracial Koinonia Community, Americus, Ga., for many months the butt of a campaign of attempted terrorism. He has been a pacifist for 30 years.

The Committee for Freedom of Conscience declared "our unqualified support of Mr. McCrackin's conscience and our pride in his courage. . . . For Maurice McCrackin's stand is a stand for all who believe in freedom of conscience, in the right to speak, to pray, and to assemble with our neighbors as we choose. It is effective witness not only for his religious principles, but for our Bill of Rights."

UFSJ PROVIDES HEADY FARE

When the National Workshop for Religious Liberals convenes in Washington, D. C., Monday, March 10, for a three-day session, it will be treated to heady fare from top national leaders.

Those who have accepted invitations to address the workshop include Percival Brundage, director of the budget; Senators Joseph Clark, Paul Douglas, Jacob Javits, Richard Neuberger, and Hubert Humphrey; noted cartoonist Herbert Block (Herblock); Max Freedman, correspondent for the *Manchester Guardian,* and Beacon Press author Paul Blanshard.

Sessions will be held at All Souls Church. The workshop is sponsored by the Unitarian Fellowship for Social Justice and arranged by its legislative committee, of which Mrs. Richard Neuberger is chairman.

Topics at major plenary sessions of the workshop will be "World Perspectives in a Nuclear Age," "Today's Challenge to American Education," "Forward from Little Rock — Civil Rights Prospects," "Church-State Separation," and "Religious Liberals Call to Action."

Persons planning to attend the workshop may send their $5 registration fees to Mrs. Paul Blanshard, 408 A Street N. E., Washington 2, D. C.

ACTIVE IN DISCRIMINATION FIGHT

Unitarians are taking a very active part in the Tacoma, Wash., Council Against Discrimination.

Council president? Mrs. Clara Goering, member of the Unitarian Church, Tacoma. Vice-president? Rev. Robert S. Hoagland, minister of the church.

The council is subdivided into three committees — housing, employment, and public services. Mr. Hoagland is chairman of the housing committee, which is staffed 50 per cent by Unitarians.

PATTER OF LITTLE FEET: The pause in the day's occupation devoted to Sunday services at the Unitarian-Universalist Church of Danvers, Mass., also is known as the Kinderwatch. Miss Gretchen Carter has charge of the children.

TITLE TRANSFORMS *REGISTER* BUT HAS IT REALLY CHANGED?

The Register last May underwent the most drastic transformation in its 136-year history: it abandoned its title, *The Christian Register,* and at the bidding of the board of directors of the American Unitarian Association and the urging of the 1957 AUA annual meeting, adopted the name *The Unitarian Register.*

Has *The Register* changed otherwise? The answer is a dual one:

In content? Essentially, no. The change in name was accompanied by no change in editorial policy.

In appearance? Yes, as it frequently has before. Today's readers would not recognize *The Register* as the same publication it was when Volume I, Number 1 appeared April 20, 1821. They would find it differed greatly from the *Register* of the 1890's, that of the 1920's, or that of the 1940's.

From time to time, as it always has, *The Register* also changes its circulation policies.

Since its inception, *The Register* has offered a variety of views of religious matters and of information about Unitarian affairs. The guiding principles to which it has adhered, each editor in his own way, may be found in dog-eared, sepia-freckled Volume I, Number 1, which states:

"The great object of *The Christian Register* will be to inculcate the principles of a rational faith and to promote the practice of genuine piety. To accomplish this purpose, it will aim to excite inquiry."

A change of emphasis, however, occurred in 1939, when in order to prevent *The Register's* financial collapse, the American Unitarian Association's board of directors assumed full responsibility for its future. In its November 2 issue of that year, *The Register* quoted Dr. Frederick May Eliot, president of the AUA:

"The purpose of the Board of Directors of the Association is to ensure the continuation of *The Christian Register* as a denominational journal, as far as possible in line with the traditions which for a hundred and eighteen years have guided its policies, but recognizing the plain fact that the denomination has been unwilling to give adequate support to a weekly journal of the present type. The Board believes that *The Register* should be primarily a news journal rather than a journal of opinion, and that this change of emphasis need not impair the usefulness of the paper as the channel for the expression of widely diverging views."

Since 1939, *The Register* has emphasized increasingly that part of its content which consists of news and news commentary until it now has become the foremost part of the magazine.

Many of the recent changes in the appearance of the magazine date, in both embryo and birth, to a change in personnel in the AUA Division of Publications which occured in 1956, rather than to May 1957, when the name was changed. The personnel changes brought an infusion of new ideas and new concepts in publishing.

Among those concepts was the belief that *The Register,* which for many years had been subsidized by the AUA, should be self-supporting. Economies practiced in the 1956-57 year resulted in solvency, and no AUA cash subsidy was required.

A summary of other changes in *The Register* since July 1956:

Typographical design: The Register was extensively redesigned in the summer of 1956 by Gobin Stair, production manager of the AUA Division of Publications, in effort to achieve typographical unity. A limited number of harmonious type faces were substituted for the wide variety of less-related faces formerly used. The use of bold-face type was reduced to a minimum.

Format: Though *The Register's* news content had increased through the years, and its display had become more prominent, little had been done to convenience the reader in locating material which especially might interest him. The editors began, therefore, to departmentalize the news in December 1956. The original four departments have been increased to eight, of which some do not appear regularly.

In January 1958, newsmatter was shifted to the forepart and most prominent position in the magazine.

Circulation policies: Beginning February 1, the *Register* will discontinue its eight-issues-for-$1 offer to new members of Unitarian societies. Instead, it will share the cost of a regular $3, one-year subscription — the *Register,* the new member, and his church or fellowship each supplying $1.

Soon to be announced is a promotional campaign in which new subscribers at the full rate will receive a Beacon Press paperback book as a premium.

Otherwise, regular subscription rates, as listed on page 3, will continue to apply.

THE REGIONS

'GROWING EDGE' IN HUNGARY

Reports from Communist-dominated countries in Europe indicate that liberal religion is strong and growing there, Rev. Edward A. Cahill, executive director of the Department of World Churches of the American Unitarian Association, told the annual conference of the Iowa Unitarian Association recently.

The conference met at Burlington, Iowa. Mr. Cahill delivered the traditional Judy lecture, named for Rev. Arthur M. Judy of Davenport, Iowa, prominent turn-of-the century Unitarian leader.

Mr. Cahill cited the commemoration in Hungary of the 375th anniversary of the establishment of Unitarianism there. "We hear that liberal religion in the satellite countries, especially Hungary and Czechoslovakia," he said, "is stronger than it has been for generations."

By contrast, he said, religious liberals in Western Europe are "fighting a rearguard action," and added that they are partly to blame for their own loss of prestige.

"They espoused an easy, superficial optimism that places too much stress on purely materialistic comforts," he said. "When crises came, the nakedness of their philosophy was brutally exposed."

Mr. Cahill said various reactionary "isms" rushed into a post-war spiritual vacuum, with the result that liberal religion is having a hard row to hoe, especially in West Germany, where a "spiritual secret police — a theological Gestapo — has been formed to root out liberal religion."

Other speakers at the conference included Rev. Alfred J. N. Henriksen, Iowa City, and Rev. Harold Dodge Buck, Des Moines.

UNITARIANS TO HEAR PAULING

Dr. Linus Pauling, Nobel laureate in chemistry, will be theme speaker at the February 21 through 23 convention of the Pacific Coast Unitarian Council at San Jose, Cal.

Dr. Pauling will speak on "The Dilemma of Modern Man."

Theme of the convention is "The Time Is Now — From Plans to Action." Convention action will relate to plans laid at a similar convention in 1955 at Alameda, Cal.

A public service award will be presented Dr. Alexander Meiklejohn, philosopher and educator and at one time president of Amherst College, for his work as an educator and as a defender of civil liberties. Dr. Meiklejohn is 85.

Rev. Howard G. Matson will be convention dean. Registration deadline was February 1.

COUNCIL SPONSORS PROGRAMS

A special series of three 15-minute radio programs was broadcast December 7, 14, and 21 by Station KFRC, San Francisco, Cal., under sponsorship of the Central District Committee of the Pacific Coast Unitarian Council.

The broadcasts were part of the station's public service program.

FAMILY MELTING POT

Three boys, of different racial backgrounds but members of the same family, recently were christened at the First Unitarian Church of Berkeley, Cal.

The three — representing Japanese, Negro, and Caucasian ancestry — are the sons of Samuel Lacy, Jr., Negro social worker, and his Caucasian wife, Betty Jean, a Berkeley teacher.

One of the boys is a son of Mrs. Lacy by a previous marriage. Another is an adopted Japanese war orphan, natural son of a Negro American soldier and a Japanese mother. The third was born to Mr. and Mrs. Lacy in September 1956.

Dr. Arnold Crompton, minister of the First Unitarian Church of Oakland, Cal., and Rev. Harry Scholefield, minister of the First Unitarian Church of San Francisco, discussed "Unitarian History and Beliefs" on the initial program. Rev. Horton Colbert, professor of religious education at Starr King School for the Ministry, Berkeley, Cal., and Mrs. Harold Weaver, religious education director of the Berkeley Fellowship of Unitarians, discussed "The Unitarian Approach to Religious Education" on December 14. Rev. F. Danford Lion, minister of the Palo Alto (Cal.) Unitarian Church, and Mrs. Howard G. Matson, administrative assistant of PCUC, discussed "The Unitarian Denomination" on December 21.

CHANGE IN NAME OPPOSED

On record as opposing the change of name from *The Christian Register* to *The Unitarian Register* is the Connecticut Valley Unitarian Conference.

The conference opposed the change by resolution voted at a recent meeting in Northampton, Mass. Included in the group are churches from Massachusetts, Vermont, and Connecticut.

The Church of the Unity, Springfield, Mass., a member of the conference, reported that an opinion poll at a parish meeting showed 85 per cent in favor of the name *The Unitarian Register*.

Rev. Ernest H. Sommerfeld, then minister of the Church of the Unity, stated in a church newsletter in reference to the resolution:

"The Connecticut Valley Conference in the ten years I have served in the valley never has represented our churches. . . . The bylaws have been ignored. . . . The Church of the Unity has voted to set up a special committee to study the conference with a view to setting up a true conference of churches, scrapping the old conference if necessary . . ."

Of the 62 delegates in attendance at the Connecticut Valley Conference meeting, 26 were opposed to the new name, 17 in favor, and 19 abstained from voting.

EARLY MERGER REPORT URGED

The Michigan Area Council of Liberal Churches expressed recently its regret that discussion of merger did not take place at the Joint Biennial Conference at Atlantic City last October; its feeling that the merger commission should make known its findings soon, and its hope that discussion of merger will take place at the next Joint Biennial Conference.

The council expressed itself in a letter to the American Unitarian Association, the Universalist Church of America, and the Joint Merger Commission.

MINNESOTA CLC MEETS

The first conference of the Minnesota Council of Liberal Churches was held recently at Unity Church, Saint Paul.

Speakers included Rev. Donald Harrington, minister of the Community Church (Unitarian), New York, N. Y.; Rev. Thomas L. Smith, minister of the First Unitarian Church, Duluth, and the First Unitarian Church, Virginia, Minn.; Rev. Ellsworth Smith, regional director of the Western Unitarian Conference, and Rev. Philip R. Giles, general superintendent, Universalist Church of America.

Reports were heard from Unitarian-Universalist churches and fellowships in Minnesota.

SUB-REGION PLANNED

Delegates from Tennessee Unitarian churches and fellowships will meet March 22 at Oak Ridge, Tenn., to form a Tennessee Conference as a sub-region of the Thomas Jefferson Conference.

Plans to organize were initiated at an informal meeting of delegates last fall.

THE CHURCHES

SOCIAL ACTION MODE SOUGHT

An attempt to devise a method whereby a church can act as a corporate body to implement its principles responsibly and democratically in matters of community, national, and international concern is being undertaken by the First Unitarian Church of Denver, Colo.

Rev. Richard Henry, minister, proposed in a sermon, as the attempt began, that the social action committee be integrated into the general committee structure of the church and that a statement be formulated to guide it, specifying its limits of authority and responsibility when it acts in behalf of the congregation.

Mr. Henry's sermon also suggested a guiding statement which would charge the social action committee with opposing threats to freedom of conscience and denial of constitutional liberties, denials of free access to information where national security is not involved, authoritarian and totalitarian practices, and denial of equal opportunity because of creed, race, or national origin, and with supporting the United Nations and the reconciling of international differences.

The sermon and the ideas of church members on the subject were being discussed by neighborhood groups in December and January.

The problem of publicly representing diverse views long has plagued Unitarians.

"It has been the practice," Mr. Henry said, "deliberately to avoid coming to terms with social responsibility . . . by relegating responsibility either to indivduals as such or to an independent social action or public affairs committee. I call this irresponsible

organization, and a deliberate building into the institutional structure of a source of endless frustration.

"Indeed, I hold that no Unitarian church has done its job or fulfilled its obligations as a religious society until it has devised a means whereby the total church can make its corporate influence felt" in community issues "that involve the principles the church purports to stand for."

DUAL SCHOOL PLAN OPPOSED

Unitarians led opposition to a Catholic proposal for a dual school system in Manitoba in a recent Winnipeg hearing before the Royal Commission on Education and weathered questioning by a commission member which they contended was "loaded."

The brief of the Unitarian Church of Winnipeg was presented by Rev. P. M. Peturrson, minister of the church and regional director of the Western Canada Unitarian Conference, and R. A. Kipp.

The two spokesmen emphasized their contention that public support of separate schools could lead only to divisiveness in the community. They were questioned persistently by Stefan Hansen, commision member. At one point Mr. Peturrson was reported to have accused Mr. Hansen of "loading" his questions. Mr. Kipp charged that Mr. Hansen attempted to force him into thinking for other church groups, which he said he could not presuppose.

The Unitarian brief stated that to split the Manitoba school system would be wasteful and would cause more grief than good. It listed these end-products of a good public school system: the quality of tolerance, which it said is more deeply developed by those who have shared experiences with others of diverse religion; independence of judgment; the fullest development of the individual capacities of each child, and the ability to distinguish and adopt sound ethical and moral qualities.

"In our judgment," the brief maintained, "the public school system is one of the strongest institutions for fulfilling these requirements of a democracy. It requires strengthening, enrichment, and expansion."

RELEASED-TIME PLAN HALTED

A released-time religious education program at Tacoma, Wash., has been discontinued after protests by the Unitarian Fellowship for Social Justice there that it was unconstitutional.

The decision by the sponsoring Tacoma Council of Churches was announced as the UFSJ unit was gathering petitions for presentation to the Tacoma board of education. It was attributed both to a lack of sufficient funds and to the controversy over constitutionality.

Rev. Donald G. Holsopple, executive director of the council, reported, however, that the council would evaluate the program in relation to community needs and "determine future strategy" during the coming year.

Eight Tacoma grade schools were to have participated in this school year's program, making possible a total enrollment of 1,426 pupils. The council had purchased a trailer to be used for curbside religious education classes lest it violate national and state constitutions by providing such instruction on public property. Pupils were permitted to leave their classrooms one hour a week to participate after they obtained parental permission.

The UFSJ unit based its objection upon the state constitution. The Tacoma unit of Protestants and Other Americans United for Separation of Church and State also protested the program.

NEW WINDOW AT TAUNTON: All windows in the sanctuary of the First Parish (Unitarian) Church, Taunton, Mass., now are of stained glass after dedication of the Tisdale window (above) in memory of Trescott W. Tisdale. The window depicts Jesus and the children.

BIG ENOUGH BUT GROWING

Why grow when you're big enough?

That's the problem which faces the Unitarian Church of Montgomery County, Maryland, which wishes to remain a "medium-sized" church but is growing despite itself. A large waiting list of children who wished to attend church school pinpointed the problem.

The matter went recently before the largest congregational meeting in the church's history. Members voted a three-session church school, one of the first — if not the first — in the denomination.

The director of religious education was authorized to "take the necessary steps" to accommodate all children who apply, including procurement of additional paid staff. If enough teachers can be found, the church expects its school enrollment to be nearly 800 by the end of the 1957-58 year.

The question whether there would be three church services was left open, but such an arrangement was authorized.

The congregation rejected a resolution recommended by its board of trustees calling for church school tuition.

Providing realistically for growth, the congregation nevertheless included in its resolution an almost plaintive reiteration of its "desire to remain a medium-sized church." The resolution termed the three-session plan "a temporary expedient."

But, looking ahead, the congregation authorized its board of trustees "to draw up plans for a center prior to the annual congregational meeting in 1959, and to submit such plans to that meeting."

The church that doesn't want to grow keeps on growing.

CHURCHES MERGE IN WALTHAM

Two of the oldest and most historic churches in Waltham, Mass., have merged to form the First Parish in Waltham, Universalist-Unitarian.

The churches formerly were the First Parish in Waltham, Unitarian, and the First Universalist Society. The united church is using the Unitarian building because it is newer and because a recent $100,000 addition makes it more adequate.

Minister of the new First Parish is Rev. John Cummins, who had been minister of the Universalist society since 1954.

The merged church numbers about 400 families, 250 from the Unitarian church and 150 from the Universalist church.

Plans include the building of a chapel which will house many of the memorials and furnishings from the Universalist building.

NINE POINTS GUIDE NATICK

Nine points, adopted on Leadership Day in answer to the question, "What do we want our church to be?", guide the program of the Unitarian Church of Natick, Mass.

The Natick church should be, according to the nine points:

1. A place for honest worship, where the search for truth is encouraged;
2. A means of fostering personal growth, and the understanding of self and others;
3. A means of providing children with the foundation upon which they can build their personal religion;
4. A place of warmth and intimacy;
5. A source of fellowship;
6. A social conscience for the community (local, national, and world);
7. A provider of adult educational opportunities for the community.
8. An active supporter of liberal religion throughout the world, and
9. A wellspring of the democratic ideal.

This program was instituted by leaders of church organizations when they drew up a church calendar.

BEFRIEND FIVE FLEEING FRANCO

Friendship and comfort are being provided by Unitarians to five Spanish sailors who "jumped ship" last July at San Diego, Cal., to escape Franco dictatorship while they await legal resolution of their status in a United States border patrol detention camp.

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LIBERAL RELIGIOUS YOUTH SECTION

From doubter to LRY director

Spirit of youth lacking adult leader, funds convinces adviser of bright future

By C. LEON HOPPER

Rev. C. Leon Hopper is the new adult director of Liberal Religious Youth (Unitarian-Universalist). Formerly minister of the First Congregational Parish (Unitarian), Petersham, Mass., he is a former member of the Joint Youth Activities Committee, which advises LRY, and once headed American Unitarian Youth.

It was with a feeling of doubt and uncertainty that I entered the room. The tables forming a square were piled high with papers and reports, and the youths around them were hard at work. This was the mid-winter meeting of the Liberal Religious Youth continental council at the West Shore Unitarian Church, Cleveland, Ohio. The date was December 27, 1956.

It was to be my responsibility to represent the interests and concerns of the American Unitarian Association and the Universalist Church of America at the meeting as a delegate from the Joint Youth Activities Committee.

Some adults find working with high school and college youth filled with doubts and frustrations, but these normal reasons were not the ones which prompted my feelings that day.

I knew that the budget of the LRY — the youth program of both the Unitarians and Universalist denominations — had been greatly reduced. The organization had faced the loss of two staff members. I knew that there had been severe criticisms of LRY and one might expect a loss of morale among its leaders. To this unknown, having no ready solutions, I presented myself.

The young people who sat around the table represented the youth of our denominations from coast to coast and Canada. There were high school students new to the council. There were others, in college and beyond, who had "been around." Whether high school, college, or working people, they felt a common bond and a common concern. The bond was the fellowship of liberal religion; the common concern was first, the strengthening of services to all local youth groups, and secondly, the growth of a "youth-run" movement.

Liberal Religious Youth is a unique organization in the field of youth work, for its basis of operation differs greatly from that of other religious youth movements.

The obvious task of any youth department is to provide services in the form of field work to churches and college campuses, program resource materials, and conference planning for local groups. This LRY attempts to do so on its limited budget. Such services can be adequately provided by an adult-directed department of youth work, but the uniqueness of LRY is that it is "youth-run" — that the LRY council, composed of young people between the ages of 14 and 25, determines the program, manages its budget, and hires its staff.

Several things impressed me as I listened to the discussions and reports at Cleveland. It was thrilling to hear of growth and increased activity in area after area. Where in the past there had been but one active federation (area gathering) there now were two; where there had been no organization and little activity, there now was a program. The strength seemed evident not only in statistics, but in activity, program, and concern for liberal religion.

When I left the meeting in Cleveland, the doubt and uncertainty with which I entered had vanished. The experience had convinced me of the growing maturity of our youth.

Our young people knew they faced a problem in loss of staff. They recognized the accompanying loss of prestige within the denominations. But they were not willing either to give in or retreat to the security of a private organization serving the interest of a few. Rather, they eagerly and willingly sought adult advice and assistance in strengthening their program and in evaluating their decisions.

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LRY COUNCIL MEMBERS DISCUSS CONVENTION PLANS: A typical LRY Council group discusses plans for a forthcoming convention. Left to right are Jerry Klein, Columbus, Ohio; Miss Alice Harrison, former associate director; Miss Carol Marine, Providence, R.I.; Miss Ann Moses, Dallas, Texas; Miss Nancy Wynkoop, Eldorado, Ohio; Warren Greene, Concord, N.H., and Miss Martha Mayo, Nashua, N.H.

A forum for 'basic' discussion

Independent, critical thought is learned and practiced as LRY'ers discuss religion and society

By KIM BEACH

Liberal Religious Youth, Inc., is many things. It has numerous officers, one office, several publications, conventions and committees, songs and loyalties. It acts on at least three levels — the continental, the regional and the local. I say this now that you may realize the difficulty and perhaps the arbitrariness of any attempt to reduce these multifarious elements to a few generalizations.

Religious liberals are naturally very self-conscious about the way they bring up their children. I was once in a rather heated argument along with several other LRY'ers on the question of whether religious liberals were the better adherents for having been reared in a liberal church.

It was argued that any religious education involves some indoctrination, if only because of the specifically liberal assumptions upon which even a discussion of "the church across the street" is based. And of course anything smacking of indoctrination is a contradiction of what our liberalism is supposed to be. The case tends to spread against the youth groups and organization as well, for they too involve the young person in a limited point of view.

Kim Beach has served as national vice-president and trustee of LRY, as well as holding many offices on the local and regional level. A graduate of Oberlin College, he is now a first-year student at Harvard Divinity School and assistant in the church school at King's Chapel, Boston.

It is commonly observed that recent "converts" to religious liberalism are often more rabid, more consciously concerned, about their liberalism than those to whom it is old stuff. Would it not be better, then — ran the argument — to abandon our church schools and LRY's so that our churches would be found the hard way by only those who were genuinely interested in religious liberalism?

While I disagreed with this thesis, I had to admit an interesting element of truth in it. It makes one wonder, for instance, if it is really as difficult as is often claimed to be a religious liberal. Take the principle that every liberal must work out his own set of beliefs. This assumes that he really feels compulsion to work out some religious beliefs or other — an assumption perhaps not wholly justified in such a secularized society as ours.

NOMINATING COMMITTEE INTERVIEWS CANDIDATE: Members of an LRY nominating committee interview a council member about her availability to serve during the ensuing year. Left to right are Gaylord Valley, Lakewood, Ohio; Miss Janet Lee Gleysteen, West Chester, Pa., the candidate; Miss Sydne Kogan, Los Angeles, Cal.; Kim Beach, Bay Village, Ohio, and Graham Prindle, Poland, N.Y.

Being a liberal may also be a convenience for those who wish to feel religious but would rather not bother themselves seriously with religious concerns. I think it was the feeling of the primary proponent of the argument about indoctrination that many in our denominations were not much interested in the intellectual or social implications of being a religious liberal.

An entirely different implication which can be drawn from the argument is that since the psychological explanation of the rabidity of new converts is that they are in reaction against a former religious belief, religious liberalism at its strongest appears to be a negative reaction.

The argument would be interesting to pursue for its own sake, but I shall return to my primary concern — LRY in relation to the denominations — and show why I think the foregoing is not such a digression as it may seem.

It is my conviction that the greatest virtue of experience in Liberal Religious Youth for the young people of our denominations is that it tends not so much to make the preceding argument appear fallacious, as to make it an inapplicable description of the situation. LRY activities involve the LRY'er in numerous group discussions and expose him to many lay and ministerial speakers. The impact of these group discussion, or "workshops" as they are commonly called, is impossible to assess objectively, but I am certain it is greatest in terms of involving the participants in independent and critical thought.

A person does not naturally begin thinking for himself. No questions arise in his mind unless questions of meaning and interpretation are presented to him. The schools — and we may include most courses in most colleges here — are in the bad habit of posing only questions of fact. And *how* are they posed? Generally in tests or on bluebooks. Even if interpretation is called for, there is always the temptation in such a competitive situation to say what the teacher wants to hear, to repeat what has been passively taken in from the lecture or "crammed" in the night before from insipid texts.

Add to this the numerous topics considered "too controversial" to be handled — at least in the secondary school. They are all the fascinating ones! This is indoctrinating education, for it teaches *what* to think rather than *how* to think.

The importance of active engagement of the mind cannot be over-emphasized, as anyone since John Dewey should know. There are always more and more facts, but without consideration of their meaning, significance, and implications — for action as well as thought — they remain cold and mute. Socrates' aphorism about the unexamined life still holds.

The school of liberalism is certainly the one which encourages the formation of opinion and sensitivity toward the im-

portant and often urgent religious, philosophical, and social problems of mankind. There is no other way to build a liberal religious membership which not only arrives individually at its religious convictions, but actually has religious convictions about the central religious questions.

I am certain that LRY lives up to such a demand, but I am equally certain that there is much room for improvement, especially in terms of being concerned with a greater variety of problems. Still, wherever you find LRY'ers gathering, you will find interest and concern for serious intellectual problems, discussed in the only way that can fully serve the liberal's search.

Traveling to remote spots is one of the most constant features of the LRY experience, sometimes to the displeasure of families left behind. Whatever the general attractions of travel may be, it does lend great vitality to an organization of youthful seekers. There are few places where religious liberals do not feel somewhat isolated from the religious thought of their everyday companions. Fellowship is of considerable importance to such individuals.

There is a definite limit to the fruitfulness of discussing basic questions with persons who hold radically different assumptions. This is not to say that no attempt should be made to understand the point of view of religious orthodoxy. Anyone who has argued with a fundamentalist, however, will appreciate what a fine opportunity it is to observe how the fundamentalist mind works and how futile it is as an attempt mutually to deepen understanding of the questions under argument.

Too much discussion with people with whom there is no hope of coming to agreement or even a working understanding often has led people to the conclusion that no agreement is possible on many fundamental matters. Then they turn to examination of the opponent's motives, subconscious drives, or ideology, with the growing feeling that that is all that can be said. The belief that basic conflicts are always irreconcilable is decidedly unliberal, yet liberals have been particularly susceptible to it.

All this is to say that it is of utmost importance to the growth of a healthy religious liberalism that opportunities for fruitful discussion — discussion in which mutual agreement and deepening of understanding are achieved — be provided. LRY'ers discover that like-minded, yet quite different, religious liberals are to be found most anywhere. The merger of the American Unitarian Youth and the Universalist Youth Fellowship into LRY in 1953 is perhaps the best example of the transcending of differences that were considered, in the last analysis, unimportant. This was no rash and unconsidered move. It was based on about three years of coöperation and finally was achieved in a meeting which lasted almost an entire day.

COVER GIRL OF 1950: When the Register *last presented a youth issue in February 1950, the picture of Joan Prichard appeared on the cover. Joan, now Mrs. David W. Cudhea, is shown above with her son, Stephen Prichard Cudhea, in front of the Unitarian-Universalist Church of Nashua, N. H. More recently the Cudheas have been living at Brunswick, Ga.*

It is quite common for people to ask, "Why do such individualists as you need churches, anyway?" Individualism can be understood only as an ideal in quite another sense; in fact, it has meaning only in expression of the relation of the individual person to the group — here, the religious fellowship.

The almost unique position of LRY as an entirely independent organization is of first importance: responsibility is learned by taking responsibility. LRY is our own, and it is not uncommon for LRY'ers to give harshly realistic appraisals of their own program.

There are a few serious problems which perennially face the organization. One is how to conduct a youth-guided program throughout the year with such a widely-dispersed membership. Another is the maintenance of the principle "by youth, for youth" in face of both adult criticism and the genuine and recognized need for adult guidance and support. A third, of course, is living within our cramped budget.

All these present themselves as practical problems — the persistent "how?" Still, what are commonly called "principles" or "ideals" always have a bearing such that narrow expediency is not, broadly speaking, expedient. To the Universalist and Unitarian churches will accrue the benefits of a youth which has learned the meaning of an institution that acts historically, *i.e.*, a fellowship with precedents which are living principles and goals, and a structure which is the context of effective action.

The denominations, of course, are not the only social bodies to which LRY bears an immediate relation. Another one of major importance is what sociologists commonly call the "youth culture."

There is much adult concern about the "adolescent problem" in America today. There are many things which could be — and have been — said about it. The central "problem," it seems to me, lies in a confusion of values: emphasis on material goods, worship of conformity, adulation of shallow show business personalities, etc.

My own experience has led me to believe that one place where these pseudo-values are minimized, if not overcome, is in LRY. I think LRY'ers generally would grant that "when LRY'ers gather," as their song goes, there is greater respect for individual personality in the broad sense of that term, greater receptiveness toward the unique and the strange, greater racial toleration, greater intellectual awareness and curiosity, greater value placed on coöperative endeavor, and greater disregard of the "prestige symbols" than in most groups of adults or young people.

My judgment of the younger generation perhaps best suits the high-school generation. Quite different currents of thought are becoming dominant elsewhere. To be disliked is tolerable, but to be treated lightly — as religious liberalism is increasingly being treated in some theological and intellectual circles — is insulting. Unless we can speak to the new questions being raised, we shall be ignored.

It is certain that we shall feel the impact of contemporary intellectual trends — the neo-conservative trend, if you demand that I climb out on the limb of specificity — for the very liberalism of our stand demands that we reexamine our position. The question that is before the younger generation of potential supporters of liberal religion is whether the increasing criticism of the liberal position will lead them to act in such a way that the ideas and circumstances which originally provoked the criticism are perpetuated and magnified, or whether it will lead them to a new liberal religious vision and program based on the recognition and heed of earlier failures. I think the former is the effect of much of the irresponsible talk about religion today, and the latter is, as I have sought to show, the impact of LRY.

Ideas plentiful—money scarce

Student liberals plan expanded service in Michigan, but funds are needed for center, adviser

By KAYE S. BARKER

Have you ever considered what an important role a college church has to play in the liberal religious movement?

During college years young people are challenged with new ideas. They start to really think for themselves and formulate their permanent beliefs. It is at that period of development that the liberal church has the vital function of offering a solid belief to those who have rejected traditional religion as well as providing a place for already-made liberals to meet.

On many college campuses across the continent, liberal churches are doing their best to develop this strategic aspect of the liberal religious movement. An example is the Unitarian Student Group at the University of Michigan.

The First Unitarian Church of Ann Arbor, Mich., founded in 1865, was one of the first particularly created to do religious work on college campuses. A student group was organized, known as the Young People's Religious Union. In the 1930's, it became known as the Liberal Students' Union. It was fairly radical in its social emphasis as were many other student organizations of that period.

By 1943, when Rev. Edward Redman, the present minister, went to the church, the nature of the group had changed. It was a forum for general discussion, geared to the graduate student. Shortly thereafter, it was reorganized into the Unitarian Student Group and became more closely related to work on the campus.

Kaye Schumacher Barker is past president of the Lake Erie Federation of AUY and a representative on the LRY council. A graduate of the University of Michigan, Mrs. Barker is teaching in a Chicago suburb.

The new group was instrumental in creating student government and fair employment practice programs. It also attempted to change dormitory rules for girls.

In an attempt to fight restrictions on campus speeches by the lecture committee, the group supported a campus debate on a controversial issue. Sponsors, however, were denied the right to hold it on campus because two of the speakers were accused of being "left." The debate was held at the church and recorded by a radio station, presented on the air, and then in a university classroom. Thus a precedent was set.

The Unitarian Student Group of today, with a membership of some 40 graduate and undergraduate students, has taken on a different character. In keeping with the trend on the campus, it deals less with matters of social concern. There is more emphasis on the denominational level, as evidenced by the topics of the invited speakers. Recent programs have included talks on "The Fundamentals of Unitarianism," "What Is a Liberal," "The Free Mind Tradition in Religion," "Ethics," "Humanism," "Psychology and Religion," "Biology and Religion," "What It Means to be Religious," and "Oriental Religions."

Between 15 and 30 persons attend each meeting, except the orientation dinner at the beginning of the semester when 50 or 60 students turn out. Discussions are led by university faculty members or liberal ministers from the area. Meetings are held every Sunday evening in the beautifully-modern Ann Arbor Church, about a mile from the campus. Informal coffee hours and occasional business meetings complete the programs.

Despite the interest in religion and the desire of some people for simple worship services, few such experiments have been tried. One reason is the time needed for preparation.

Not all of the topics taken up by the group are concerned directly with religion. "Prejudice and Discrimination," "Major Political Issues," and an excellent talk by a Hungarian refugee and doctor have been included. The Christmas program for the last four years has been a party with foreign students from the International Center at which everyone tells of his national customs and holidays. The group also visited the International Center and Hillel, the center for Jewish students.

Last spring Unitarian students sponsored a campus-wide lecture by author Paul Blanshard, titled "Book Burning and Literary Censorship." Advertising and letters to the editor of the college newspaper were arranged in an effort to stir up lively discussion. Although the lecture was well-attended — and the issue controversial — no response was heard from the campus.

The group at the University of Michigan is not without its social functions. All-day picnics are scheduled every fall and spring. During the winter, Friday evenings are reserved for ice skating followed by parties at the home of members in Ann Arbor.

The present group is actively related to both the university and the church. It sends representatives to the Student Religious Organization and to the church council. The Channing-Murray committee, composed of members of the church and of the student group, works to coördinate relations between the two and to determine how the church can help the student group. Mr. Redman and Mrs. Chris Baily, parish assistant, have been advisers to the group. The relations between the church and the student group are remarkably close.

During the past four years, the group has been meeting with other liberal religious groups in the area. Bi-annually

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LATE MEETINGS MEAN LATE RISERS: LRY Council members meet late, sleep late, and are shown above in various stages of morning activity at a typical council meeting. Left to right are Ralph Graner, New York, N.Y.; George Brown, Toronto, Ont.; Graham Prindle, Poland, N.Y.; Hank Parkhurst, Joliet, Ill. (in sleeping bag), and Miss Kaye Schumacher (now Mrs. Kaye S. Barker), who thinks it's time for him to get up.

Tri-U: union of the unorthodox

Forums, religious discussion, social service mark student program at Minnesota

By VIRGINIA E. DREGGER and JAMES F. LYNCH

Virginia Dregger and James Lynch are students at the University of Minnesota. Miss Dregger was vice-president of LRY in 1955-1956. Mr. Lynch is co-author of "The Quest for a Future," 1957 LRY convention study guide.

The University of Minnesota is not a campus on which one would expect to find a flourishing local unit of Liberal Religious Youth. The university is state-supported in a state in which Lutheranism and Catholicism are the predominant faiths. (An attempt recently was made to include the cross on the official centennial flag.)

Student groups at Minnesota fall under the jurisdiction of a Student Activities Bureau set up to mentor (and occasionally menace) them, and the faculty includes a coördinator of students' religious activities with the rank of professor.

It is a paradox of LRY that its local groups are often more active on "conservative" than on "liberal" campuses. The Tri-U group at Minnesota is an excellent example.

Tri-U (United Universalist-Unitarian Student Association) was established in the spring of 1947 upon the action of the governing boards of the Unitarian and Universalist churches of Minnesota. Young adult groups at the several churches previously had served college-age liberals, but it was believed that an association at the university would provide opportunity for greater activity and expanded membership.

Financial support was provided by the state Unitarian and Universalist organizations, several churches, and a large contribution from the American Unitarian Association.

Tri-U Advisory Council, composed of representatives of the contributing groups, was set up. This adult advisory body still functions. Its membership now includes the ministers of the three local Universalist and Unitarian churches, the faculty adviser to Tri-U, two representatives of the membership of Tri-U, and two delegates from each of the five groups which today contribute to the support of the student group. The five sponsoring organizations are the Minnesota Unitarian Conference, the Universalist Convention of Minnesota, the First Unitarian Society of Minneapolis, the First Universalist Church of Minneapolis, and Unity Church (Unitarian) of St. Paul.

When the group was founded, funds were sufficient for the hiring of a half-time paid adviser, Rev. George Marshfield, now with the American Friends Service Committee. Together with the enthusiasm of the early members, the dynamic spirit of Mr. Marshfield provided a spark which started the group on a rapidly expanding program. Mr. Marshfield was succeeded by two other able advisers, Mrs. Phyllis Minerva and Mr. Howard Huelster.

By 1952, contributions to Tri-U had fallen off, and the Advisory Council found it necessary to discontinue the services of a paid adviser. Fortunately, the group since that time has had the excellent advisory assistance of two volunteers from the university faculty, Dr. Lawrence Steefel and Dr. Wallace Russell.

The decline of Tri-U income also made necessary the curtailment of several traditional activities, including the publication of the newsletter *Tri-U Views* and the *Liberal Reporter*. The group has been able, however, to continue to share an office in the University YMCA with another group, the Inter-Varsity Christian Fellowship. Tri-U is the only LRY local group to maintain an office, which is in practice a clubhouse. The social contact provided by the "office" has been of great cohesive value to the group, though perhaps at some cost to its outside programs.

Tri-U today sponsors four main kinds of programs: Tri-U Forums, evening discussions, "faculty visits," and social service projects. Tri-U Forums are presented in the student union and are open to the entire student body. In earlier years of Tri-U's history, the emphasis was on presenting a series of forums, such as "Religion in an Age of Science," "Great Rebels," or "The Evolution of Humor, from Aristophanes to Pogo." More recently, however, Tri-U has tended to offer a larger proportion of single topics, emphasizing issues of immediate interest on campus. A successful instance of the single-topic program was "Religion and Unbelief," a forum held during the university's "Religion in Life Week." This discussion by an extremely controversial philosopher drew a much larger audience than most of the official activities.

Evening discussions of religion and ethics are held in the university YMCA and are designed primarily for the membership of Tri-U. The meetings are led by ministers of local churches, graduate students, or representatives of other religious groups. Any topic which can be made to fall under the general title "Varieties of Religious Experience" is eligible for discussion.

"Faculty visits" are a Tri-U program which has spread to other LRY groups. As the name implies, the program is one in which Tri-U'ers visit members of the university faculty at their homes for an informal evening of serious or social discussion.

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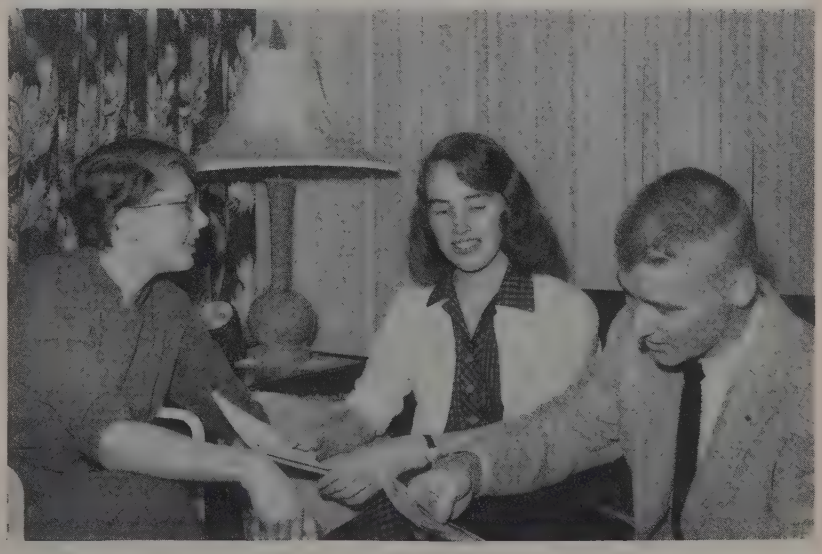

FIELD TRIP TO PURDUE: Adult personnel of the LRY headquarters make frequent field trips, and this is a typical scene during one of them, at Purdue University, Lafayette, Ind. Miss Eileen Layton (left), former associate director for college programs, confers with Miss Virginia Dregger, then an LRY vice-president, and Tom Andrews, Indianapolis, Ind.

Tulsa LRY: a creative high school group

Oklahoma youths sponsor varied, active program but specialize in new worship services

By JIM McCORMICK

One of the most active of the many high school-age Liberal Religious Youth groups scattered throughout the North American continent is at Tulsa, Okla.

Since merger of the Unitarian and Universalist youth movements, the Tulsa group has developed an intensive program of religious and social activities, community service, and work projects to finance its activities. Its members are recognized throughout the continental LRY organization as specialists in creative worship.

The Tulsa LRY maintains a close liaison with the regional and continental organizations. It sends representatives regularly to their conferences and conventions. Its members frequently have served as regional and continental officers and committee members.

The upsurge of activity began more than three years ago.

To the observant reader of the May 1954 Tulsa Unitarian church newsletter, a significant event was announced. A rather young and small group of teenagers had held a meeting. The minister devoted a portion of his "Moiling Parson" column to the event:

"AUY from now on will be referred to as LRY, Liberal Religious Youth. The American Unitarian Youth and the Universalist Youth Fellowship, official organizations of the Universalist and Unitarian youth groups in the United States and Canada, voted to merge last summer into Liberal Religious Youth — to be in full operation after the first LRY convention in Connecticut, June 27 through July 4. The Tulsa AUY wrote, amended, and ratified a constitution Sunday, among other things, stipulating the new name of the organization as LRY. An election of officers followed the ratification of the constitution."

Such announcements appeared in a number of parish newsletters and bulletins across the continent that summer.

Merger of the UYF and AUY reflected the thinking and concern of young people from many local groups who had felt the need for a more effective means of sharing experiences and ideas. The continental program of LRY established a means whereby distant and isolated groups of young liberals could exchange program materials and, through delegates, be represented at international conferences.

The LRY program on all levels — local, regional, and continental — has two functions. First, LRY is an "experience organization." It selects and plans its activities so as to provide the young liberal with experiences which will aid him in making mature value judgments and deepen his awareness for life about him. Second, LRY is a service organization, which reaches into its resources and energies to serve the church and community.

The high school group of All Souls Unitarian Church, Tulsa, provides an illustration of local LRY activities. Its constitution states:

"The purposes of the organization shall be to promote a sense of religious freedom by sponsoring fellowship, worship, church and community service, and by helping members relate personal goals to the ideals of Unitarians throughout the denomination; and to prepare its member for positions of adult leadership in the church community of the future."

The Tulsa LRY performs as an autonomous youth organization. Each spring it elects an executive board composed of a president, vice-president, secretary, and treasurer. The group maintains ties with the parent-church through a youth coordinator, a representative from the religious education board, and through parent-sponsors who are elected by the young people from among interested and capable members of the congregation. The LRY executive board also has a voting delegate on the board of trustees of the church.

In each of these connections, the LRY has established an effective means of communicating with the numerous groups and individuals in the congregation. As a result of the mutual trust and respect established, the LRY is recognized as one of the vital and moving forces in the church.

The executive board of the Tulsa LRY meets once a month for program planning. Committees are suggested to carry out group maintenance roles and to implement future programs. Standing committees appointed at the first of each year are: worship, program, telephone, party, Youth Sunday, and conference.

Other committees may be established for occasions such as a conference or for special projects. A special committee recently completed its duties of designing, constructing furniture, and decorating the LRY room of the new Tulsa church.

The Tulsa LRY meets each Sunday evening between 7 and 9 p.m. The group

(*Continued on page 21*)

Jim McCormick, a senior at Tulsa University, is a member of the Tulsa, Okla., LRY; editor of Liberal's Challenge, *national LRY publication, and is serving a term as LRY trustee and member of the LRY Council. He also has served as an officer of the Southwest LRY Federation.*

YOUTH SUNDAY AT TULSA: Tulsa LRY members, specialists in creative worship, prepare intensively for their church's annual Youth Sunday. Participating in the 1957 observance are (above, left to right) Bill Jackson, Miss Janet Staudt, Miss Sara Campbell, and Bruce Clary.

LRY travel yields education, experience

Europeans play host to American youth each summer but young liberals will reciprocate in 1958

By SPENCER LAVAN

"Travel agent" may seem an unlikely role for a young people's religious organization to play, but Liberal Religious Youth is a highly successful travel agent with more than five years of experience in arranging European travel and more than 100 satisfied customers, a healthy "alumni group."

The liberal approach to Europe coincides with the philosophic view of travel taken 350 years ago by Sir Francis Bacon, who said that it should be "a part of experience and a part of education." This is what LRY attempts through its summer programs in Europe, particularly through two unusual educational experiences in two distinctly European atmospheres.

Such a "trip" — *tour* implies a regimented program which LRY shuns — has led many LRY'ers into a range of experience beyond that which they are able to acquire on the local, regional, or continental levels of LRY in the United States and Canada. The LRY summer in Europe brings one's experiences and education into a new and different light; the student-traveler learns the richer meaning that his LRY associations can acquire.

"Education" is the most "organized" part of the program in which the group of 30 is involved. The "experience" rests mainly on independent travel; it is something less tangible and possesses an individual quality, for certainly no two people ever come close to spending identical summers.

The planned educational experience in the summer's program is divided into two main events. The first is attendance as a representative of LRY at the annual conference of the International Religious Fellowship. This is an organization composed of liberal youth from England, The Netherlands, Germany, and Switzerland, as well as the LRY'ers from the United States and Canada; it looks forward to expansion whereby it may include more nations and more liberals.

An IRF conference has a plan similar to that of an LRY convention, but with a European flavor (which includes tea every afternoon). It offers lectures and discussions, business meetings and recreation sessions, field trips and worship services, but the differences are striking.

For one thing, the presence of European lecturers makes the week unusually thought-provoking.

Spencer Lavan lives in New York, N.Y., and is a junior at Tufts College, Medford, Mass. An LRY trustee, he also is magazine editor for LRY's European affiliate, the International Religious Fellowship, and seventh-grade church school teacher at First Parish Unitarian Church, Arlington, Mass.

How many of us are vaguely satisfied when we have listened to a typical American liberal speaker whose views generally coincide with our own? Perhaps we discuss a few trivial points; at worst, we are so passive that we do not participate in the discussion.

But an awakening is in store for the American who hears his first IRF lecture delivered by a European. He begins to realize that *liberal* takes on a different connotation on the continent; he is intrigued by the "Christ- and God-centered" religious outlook of the liberal Dutch clergyman. He is deeply stirred by the lecturer's statements and he participates actively in discussion.

The theme and its development at the 1956 IRF conference in Offenbach am Main, Germany, is an example: it was "From Religious Co-existence to Religious Co-operation," and it featured lectures on various aspects of religious life and thought as seen through the eyes of Dr. George Pick, Mainz, Germany; Dr. Hans Eggers, Switzerland; Prof. Hans Casparis, Albert Schweitzer College; Dr. Robert Schacht, and Rev. Dudley Richards, England.

In 1955, at Barnston, Cheshire, England, the conference considered "Urban Civilization;" last summer the subject was "Education" at Berghaus Stoos, Stoos ob Schwyz, Switzerland. Each year one of the national IRF committees prepares a study guide in connection with the theme and mails it well in advance of the conference. It is through scrutinizing the study guide that the American group, en route to Europe, first becomes aware of the difference between the American LRY which it represents and the varied European outlooks.

The differences continue to emerge. The American IRF'er must adapt himself to the experiences of strongly theistic worship, the difficulties of language translations, ineptitude in new sports such as cricket, soccer, and rounders — in short, a host of unfamiliar circumstances. With patient effort, however, he soon is able to eat without complaint an English breakfast of fried bread, to welcome the inevitable boiled *Kartoffeln* (potatoes) at a German dinner, to participate competently in a Dutch folk dance, and to join lustily in a Swiss university song. And as he observes Europeans and their reactions to Americanism, so his own actions and reactions are being observed, all within a friendly and liberal context.

That kind of international "round-the-clock" existence is inevitable at an IRF conference — indeed, it's impossible to remain exclusively in an American group, since the American group contributes to and is absorbed in the international one — and it leads to one of the most valuable aspects of the conference: the personal relations and friendships which are formed, frequently lead to invitations to visit the homes and families of European liberals.

A two-week study course at Albert Schweitzer College, Churwalden, Graubünden, Switzerland, is the second phase of the student-traveler's education in Europe. Churwalden is a small mountain village, nearly 4,000 feet above sea level, and the college occupies a building that originally was a resort hotel and more recently was a plant used by a butcher to dry his *Bündnerfleisch,* the local meat specialty.

The range of nationalities at the college is wider than at IRF; a single study course may include students whose homes are in Sweden or South Africa, Italy or Australia. The college becomes a home in which the LRY'er settles down, a place he learns to love and hates to leave. Household chores — dish-washing and potato-peeling, for example — are equitably divided among the students.

During a two-week course (the college also offers full-year courses, running from October to July and divided into trimesters), the schedule is arranged so that three lecturers each speak twice on a theme. Recent themes have included "Existentialism," "Ethics and Psychotherapy," and "The Free World in the Cold War," with such eminent lecturers as Prof. Dr. L. J. Van Holk of the University of Leiden; Rev. H. Stewart Carter of the Unitarian Church in Cambridge, England; Dr. Jakob Amstutz of the University of Zürich, and the Rt. Hon. J. Chuter Ede, O.M., home secretary of England in the last Labor cabinet and president of the International Association for Liberal Christianity and Religious Freedom.

All lectures at the college, like those at IRF, are delivered in English or German and then translated into the other language for the benefit of those who do not understand both. Group discussions follow each lecture. The final event on the day's program usually is a plenary session in which questions are posed to the speaker.

Alternating with work-days, or inter-

(*Continued on page 22*)

Doubter to LRY director

(*Continued from page 13*)

What I saw, heard, and experienced at Cleveland in December 1956, I have discovered, was not an isolated example of the promise of LRY. This meeting was to be for me but a step from outside adviser to the acting executive of LRY.

As adults, we can learn from our youth. More than five years ago the American Unitarian Youth (AUY) and the Universalist Youth Fellowship (UYF) merged, climaxing study and resolutions dating from 1949. Merger was voted officially in 1952, the year the Council of Liberal Churches was established.

What can be said for this venture? It has added headaches in the form of legal problems, differing traditions, and finances, but there would have been headaches for AUY and UYF had they not merged.

I believe that the sharing of leadership and of program has contributed to the strength of the organization. One does not hear talk of Universalists and Unitarians being equally divided on boards or committees, but rather of the effectiveness of the total program, no matter the original label. Dedication to the liberal religious movement, both youth and adult, is the key.

It is not a mere cliché to say that today's LRY is providing future leadership for our movement. The training through experience in planning conferences, conducting meetings, organizing committees, handling differing points of view, living within a limited budget, suggesting and producing program materials is practical training in churchmanship. LRY is an investment in future church and denominational leadership.

As I have suggested, the LRY is unwilling to let its present development and program remain unquestioned, for it has established committees composed of both adult and youth to evaluate and review the organization. One committee, on planning and review, has concerned itself with questions of the governing and democratic procedures of LRY as well as establishing the proper balance between service (program literature, etc.) and experience (conferences, elections, etc.). Another committee is exploring the relationships between the high school program and the Channing-Murray Foundation (college age). That LRY feels the necessity for this work demonstrates a feeling of responsibility to the churches which support it.

What shall I say of the future of LRY? I hesitate as the director of but five days experience (at the time of writing) to say, but this I will affirm: the answer to this question rests only in part with youth.

Adults constantly are impressed with the enthusiasm and zeal of "idealistic youth," and I know that these young people want LRY to be the most dynamic youth organization possible. To achieve this, they have pledged their minds, time, and energy. The future of LRY, however, also rests with the adults. Finance is an obvious ingredient. But as important as money for the future of LRY is the direct interest and concern of adults, evidenced by constructive advice and understanding.

As we adults need to be aware of our responsibilities — financial and advisory — so do LRY'ers need to be aware of their responsibilities and be willing as maturing youth to accept and respond to advice and suggestion. If my experiences with LRY in the past year are at all typical, this expectation will be fulfilled.

Ideas plentiful — money scarce

(*Continued from page 16*)

there is a tri-college rally with organizations at Wayne State University and Michigan State University. The group has been attending meetings of the Eastern Midwest College Conference of Liberal Religious Youth since the beginning of the area organization over more than three years ago. The "EMCC" is composed of college groups from Pennsylvania, Ohio, Michigan, Indiana, and northern Kentucky, and its conferences are held every spring and fall.

Last fall the University of Michigan group sponsored the most recent conference. Liberal students find this a wonderful opportunity to discuss ideas, exchange views, worship together, and just have fun. Mary Jean Herter, a member of the University of Michigan group, was president of EMCC from 1955 to 1957.

The Unitarian Student Group incorporates "of Liberal Religious Youth" into its official name since it is also affiliated with the continental youth organization. The group receives the publications, programs aids, and the other helpful material issued by LRY. Besides serving to strengthen the group, these help to make it feel a part of a greater movement of religious liberals.

How effective a job is the group doing in reaching the liberal students on campus? There are 250 students registered at the University of Michigan with Unitarian membership or preference. That does not include many who state no preference. The liberal segment of the university population is served by both the church and the student group. Well over half of the 250 are married students who are served by the church alone. The number of active members in the groups compares favorably with that of other denominations.

The facilities and programs offered liberal students do not compare quite so favorably. Even in terms of the present enrollment, there is a need for a student center, similar to the one at the University of Wisconsin, on or near campus. Such a center could be used to board students, if necessary, to help with the expense. A downstairs area would be open to students who ate meals there and provide meeting space, a library, study rooms, office facilities, and a setting where liberal students could gather for bull sessions and recreation. Ideally, it would be staffed by an assistant minister, with office hours for the students.

At present, the enrollment at the University of Michigan is about 22,000. In ten years more or less it will be 40,000, including 25,000 graduate students. The Unitarian Church can expect to have at least 750 young people to serve. At present the university is offering sites on North Campus, where the major part of undergraduate buildings soon will be located. There is every reason to believe that the Unitarian church should plan to serve the remainder of campus there, as the other denominations will be doing.

The students and young couples can't pay the cost of such projects. Mr. Redman believes that the local church shouldn't have to pick up the extra bill, since the students come from many other communities. Where is the money to come from? A possible solution might be for an area organization — with the help of LRY and both denominations — to develop centers on the various campuses by concentrating on one at a time over a period of years.

There are other things that can be done to develop the role of the liberal church on the college campus. Mr. Redman sees a need for an assistant minister to work particularly with students. He would like to bring in a qualified Negro minister assistant, who would be available to counsel non-Caucasian students. This is another project, perhaps, that shouldn't be supported solely by the local church.

One goal for the future is to develop a religious education school here in conjunction with the university. Candidates would obtain their master's degree from the university and an incidental degree from the church.

There is much that can be done and should be done to make the role of the liberal religious group and church on our college campuses more effective. But, as Mr. Redman says, "We are hemmed in because there is neither interest nor money for the college program."

We, the liberal religious college students, are enthusiastic. We feel that better programs in the colleges are the key to a more successful liberal religious movement. Many of us have worked hard to improve liberal religion in our colleges.

We will work harder if we feel we can really make some progress. But we can't begin to tackle this undeveloped area of liberal religion without the support of the adults of our church.

Tulsa LRY: a creative group

(*Continued from page 18*)

numbers between 25 and 30 members. In light of a diversity of interests and needs, the program committee attempts to promote a varied program of activities.

The young people in the past have obtained speakers to lead Sunday evening discussions on such topics as "Law Enforcement Procedures," "The Stock Market," and "Contemporary Painting, Pro or Con." On several occasions foreign culture speakers have addressed the LRY. Members also recall the Boston field workers, Alice Harrison, Rev. Edna Bruner, and Eileen Layton, who dropped in for bull sessions on program planning.

The schedule of events for the year usually includes several record parties, a Christmas caroling party for the elderly members of the congregation, picnics in local parks, gatherings on Hallowe'en and Valentine Day, progressive or foreign foods dinners, swimming parties, and a costume party held near the end of the year for the incoming junior LRY members.

Each year a portion of the group's time is spent preparing for Youth Sunday. Every member is asked to participate. Sermons are written, usually by graduating seniors; ushers are selected, and hymns with appropriate words are mulled over. Hours are spent working and reworking the order of service and the theme is chosen from numerous suggestions.

For the Tulsa congregation, Youth Sunday has become an occasion when the young people express their beliefs through meaningful but, frequently, new worship forms. The group has utilized choral reading, free movement dance, and sculpture. Youth Sunday participants are encouraged to create their own materials for sermons and readings, using the occasion to arrange and develop a personal philosophy.

The Tulsa LRY also has planned a number of worship services for presentation at local, regional, and continental conventions. Several demonstrations on the meaning of new worship forms have been prepared for the Tulsa Evening Alliance.

The LRY annually has held a work day to raise money for conference scholarships, donations to church activities, and for purchasing furniture for the new LRY room.

As a service group the Tulsa LRY has served youth dinners, organized volunteer workers for the church office, and sold tickets to church fairs, dinners, and orchestra concerts. A three-act melodrama and a talent night program provided theatrically minded LRY members an opportunity to perform before church audiences.

The Southwest's spring rains brought flood conditions to portions of Tulsa; LRY volunteers gathered for sandbagging and furniture moving. Other volunteers recently gathered at a recreation center for the physically limited to assist in the center's program.

As a member of the Southwest federation, the Tulsa LRY sends representatives to the three regional conferences each year. It has provided the regional LRY board its last three presidents and members have been editor of the federation newsletter for two years. The regional organization includes groups in a six-state area.

Tulsa LRY members have traveled more than 9,000 miles together attending conferences in the past four years. This record is indicative of the interest and enthusiasm which it maintains.

It also has been the policy of the Tulsa group to participate in the affairs of the continental LRY. The Tulsa LRY, each year, has sent a delegate to the continental convention. In 1956, the Tulsa LRY'ers served as the worship committee for the continental LRY; prepared a manual, "Ideas on Creative Worship," and presented the worship services for the 1956 continental convention.

Various continental committee posts and other appointments have been filled by members of the group, and through these experiences the local program has grown and prospered.

Tri-U: union of the unorthodox

(*Continued from page 17*)

Social service projects of Tri-U currently are limited to Saturday visits to the children's ward of a state mental hospital at Hastings, Minn. During these visits, Tri-U'ers play with a small group of mentally-ill boys, ranging in age from 8 to 15 years. Other possible projects are planned.

Programs sponsored by Tri-U, other than the four major ones noted above, include social functions, official visits to the local Unitarian and Universalist churches, and conferences with other college-age Liberal Religious Youth groups. Last December, Tri-U was host to the midwinter college conference of the Western Midwest LRY.

EVENING AT ANN ARBOR: College LRY youths at Ann Arbor, Mich., discuss an evening's program. Left to right are Carl Nielsen, Dick Nash, Kaye Schumacher Barker, and Ed Knorr.

In 1957, Tri-U for the first time made use of the Billings lectureship program of the American Unitarian Association. The Billings fund paid the travel expenses of Dr. Homer Jack, minister of the First Unitarian Church of Evanston, Ill., who spoke on "Color and the Cross" during the university's Brotherhood Week. Tri-U hopes to make further use of the Billings lectureships, perhaps as a supplement to the regular forum series.

Besides its extensive local program, Tri-U is active in the national organization of Liberal Religious Youth. Several members are or have been officers. We have always been represented at LRY national conventions, and many Tri-U'ers have attended regional conferences. Two Tri-U'ers prepared the study guide for the 1957 convention.

This is a brief summary of Tri-U's history and activities. Tri-U's real value, of course, lies in the meaning which it has for its members. This meaning is difficult to explain or show except through personal "testimony." We can only show the ways in which Tri-U has been striving to provide such meaning, by working toward the fulfillment of its threefold function on the Minnesota campus:

"To provide a fellowship in which religious liberals are able to find an outlet for their intellectual, social, and creative energies;

"To introduce to liberal religion interested students of other religious backgrounds;

"To sponsor the expression of liberal views on religious, philosophical, and social issues, and to bring these views to the attention of the university at large."

CONVENTION SITE CHOSEN

Guilford College, Greensboro, N.C., has been designated the site of the annual continental convention of Liberal Religious Youth (Unitarian-Universalist), scheduled August 20 through 27.

The selection was approved by members of the LRY Council, meeting December 27 through 31 at the First Congregational Parish (Unitarian) church, Arlington, Mass. Don Thompson, Detroit, Mich., will be convention manager, and Jane Wilkins, Red Hill, N.C., convention coördinator.

The council also reorganized the commissions which will report at the convention.

Council members approved the hiring of an additional staff member as soon as funds become available and appropriated money for an additional office secretary at LRY headquarters in Boston.

Anticipating an early rapid growth, the council authorized Rev. C. Leon Hopper, adult director, to re-evaluate its resource material publishing program.

LRY travel

(*Continued from page 19*)

posed according to the weather, are the *Ausflug* or excursion days, when those who are sufficiently hardy climb nearby mountains in a graded series of increasing difficulty. Other popular options include shopping in Chur, the cantonal town nine miles down the valley; bus trips to such sights as St. Moritz and Nietzsche's house at Silvaplana; or a day spent in the college's backyard, catching up on correspondence. Education in a more idyllic setting and a more congenial community of individuals scarcely can be imagined.

The distinction between "education" and "experience" for portions of the summer program is an artificial one. The "small-group travel" that is included in the LRY trip is as educational as the IRF study course or the college study course — and they, in turn, offer new experiences and responsibilities not unlike those assumed when LRY'ers travel independently in groups of two to six persons. The travelers learn to know each other as well as to appreciate the cathedrals, beaches, museums, and restaurants of cities and towns ranging from Belfast to Trieste and from Cannes to Oslo.

The groupings arise through compatibility and mutual interests, and the LRY'ers are free to roam where they please, so long as they keep the trip leaders informed of their whereabouts. Experience comes through seeking out the originals of the slides studied in one's art appreciation course, in finding places to eat and to sleep, in visiting the House of Commons or the *Bundestag*, in learning a city by walking around in it, in watching Shakespeare played at Stratford-on-Avon or hearing Mozart performed in Salzburg, and in trying to make oneself an inhabitant.

These, in sum, are the opportunities for education and experience offered by the LRY summer trips to Europe — and offered at a lower cost than that of almost any other program.

It is unfortunate, however, that the program can be opened each summer to only 30 LRY'ers, the ideal size for a group with two adult leaders. Nonetheless, American LRY'ers still may be introduced directly to Europeans because the international conference is held periodically somewhere in America.

In the past, the Atlantic never has been considered a one-way street to IRF. In various ways, LRY has attempted to show its gratitude for the hospitality, study opportunity, and adventure which belong to every IRF trip. During the summer of 1958, LRY plans to reciprocate for many past kindnesses by holding the IRF conference in the United States.

The remainder of the summer program will be devoted to showing our European friends how we live and by providing them hospitality in our homes. Where time and occasion permit, LRY'ers from local groups will aid in the tours of cities and towns throughout the country. With other LRY'ers as chauffeurs and guides and with Universalists and Unitarians providing hospitality at each stopping place, the delegates from Europe may be able to visit much of this continent, as they did when IRF was here in 1954.

One feature of the summer program will be its close association with the IARF Congress on World Religions being held in Chicago, Ill., August 9 through 13. The young Europeans and their LRY chauffeurs will be lodged at International House at the University of Chicago during the Congress.

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"A Jew by blood, Simone Weil was a Hellenist no less than a Christian in spirit; a citizen of that undivided world wherein the Chinese *Tao* and 'The Way' of Christ are one; wherein it is possible to recognize that 'Plato's wisdom is nothing but an orientation of the soul towards grace'; wherein history is seen as God's quest for man." — *The Friend* (London) $3.95

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BOOKS AND IDEAS

Dulles biography proves defensive, not objective

JOHN FOSTER DULLES: A Biography. By John Robinson Beal. New York: Harper and Brothers. $4.50.

This book has been the subject of considerable controversy and many of the criticisms have been well taken. The chief difficulty is to sort out one's feelings about the foreign policy or policies initiated by and associated with Dulles and the book as a biography describing Dulles' relationships to those policies.

Opening with a chapter on Dulles' moves when he first became secretary of state, the author then describes Dulles' legal and philosophical background. Next, we learn of Dulles' "American Roots," followed by a description of his earlier experiences in diplomacy, his life as a corporation lawyer, and later, at Versailles in 1919. The next few chapters are descriptive of Dulles' activities during the Democratic administration and his brief period as a United States senator, and include a discussion of his interest in the development of a bipartisan foreign policy.

Following the opening chapters is one titled "The Unpopular Man," in which the author examines the cause of some of the dislike for his subject which has been widely evident. The author pins it down correctly we believe: "The more general explanation is that Dulles, more than any predecessor, personifies United States foreign policy, and there are usually about as many ideas about what the United States should do in its foreign relations as there are men writing about it."

In the latter chapters of the book, the defensiveness of the author becomes more evident, beginning with a chapter on Berlin. We find ourselves reading much diplomatic history as such, with an increasing number of longer quotations from Dulles' own remarks, particularly his speeches.

One of our chief criticisms of the book becomes increasingly evident here: namely, the author's failure at any point to delineate clearly and specifically what Dulles' foreign policy or policies is or are. He comes close to it, now and then, specifically where we read: "Ever since the Korean fighting has ended, Dulles and the President had been guided by this underlying policy: to seek solutions of war situations and war threats by peaceful means, backed with a concrete display of force and a readiness to use force." This is not a long-range but rather an "aspirin" foreign policy, but we seldom get much better data from the book.

The defensiveness of Dulles becomes even more evident when the author describes events concerning Egypt, Nasser, the Aswan Dam, and the Suez Canal, although these parts of the book do present the reader with an interesting behind-the-scenes picture of developments during that period. It is unfortunate, however, that any biographer should reveal his obvious prejudices so clearly as when he refers to Nasser as a "ha'penny dictator" without any real justification in the text. The entire section would have profited by a thorough documentation of the agreements affecting the Suez and its use by foreign powers.

The author's attempts to cover up for Dulles are nowhere more evident than in his discussion of the Israeli aggresion against Egypt in November, 1956. After describing the circumstances by which the United States government learned of the Israeli outrage, we read: "Thus did the United States learn that plans made behind its back by three of its allies and carried out in secret had taken effect. The full scope of the plan was still not apparent, but *already U. S. intelligence had collected a long series of out-of-pattern bits of information, pieced them together, and predicted what was about to happen.*" (Italics are those of the reviewer.) This reviewer wonders how it is possible to defend what seems to be little more than willful ignorance of coming events in the face of intelligence reports.

Statements of that kind have led many to consider the book more a defense of Dulles and his foreign policy or policies than an objective biography. We warmly recommend it to *Register* readers, but keep some aspirin handy.

EDWIN C. BROOME

Welch book lets Lao Tzu speak in contemporary terms

THE PARTING OF THE WAY, Lao Tzu and the Taoist Movement. By Holmes Welch. Boston: Beacon Press, $5.

A good teacher is one who is so much on the inside of his subject that he cannot help sharing something of what he has discovered whenever he enters into dialogue. Holmes Welch is such a teacher.

Though Lao Tzu cannot be translated in so many words (as Mr. Welch claims), he can be translated by each perceptive pilgrim into one's own idiom, especially with the help of a good guide and interpreter. Since western man's tendency is to be overly activistic, the value of some hours spent with Lao Tzu in philosophizing about the real meaning of living need not be argued.

One of the main values of Mr. Welch's work is that he is not afraid to permit Lao Tzu to speak in contemporary terms, to the situation of man as he finds himself today. Yet he does this without lifting Lao Tzu out of his own environment or making him appear absurd.

FLOYD H. ROSS

Civil War novel tells courage of two women

WEEP NO MORE, A Novel By Janet Stevenson. New York: Viking Press, $3.95.

A Los Angeles neighbor presents an historical novel important to all of us. In *Weep No More*, two courageous women, one Negro and the other white, and a small group of other brave pepie around them shape the course of the Civil War and contribute greatly to the redemption of millions from chattel slavery.

We are given the feeling that although renowned people were administering the war from Washington, plain people in Richmond, the center of secession, were shaping it.

The name Elizabeth Van Lew is not a product of playwright Janet Stevenson. Elizabeth Van Lew was a real peson. The basic character of E. V. L. in Mrs. Stevenson's first novel, therefore, is not an out growth of the novel. The author, however, fills in with firm strokes the personality, broad and strong, which she unearthed in her research.

Both Mary, the manumitted maidservant, and her mistress, Elizabeth, had been sent north to Philadelphia Quakers for education. Elizabeth's exposure to the new environment and her reaction to the abuse, by her fiancé, of a slave woman were the main compulsions which drove her to be come a radical abolitionist.

By night, she sheltered escaping slaves in the Van Lew depot of the "underground railway," a secret attic at the top of the house. During the day, she mingled with Richmond's pillars of society. The methods of this master spy and social evangelist outfoxed, over a long period, a Pinkerton agent assigned to entrap her.

Feigned lunacy, double-meaning conversations, and the imaginative use of a Bible for secret communication with northern soldiers in Richmond prisons signified a total dedication to the cause of abolition.

E. V. L. knew the distrust men had for her sex, so that for a time she had to hide the fact that a woman was gathering and passing valuable information to Union leaders.

The delicate sensitivity of Mary to Elizabeth, during a critical illness of the latter, reveals throughout this quickly-paced story a deeply religious and profoundly beautiful relationship.

In a few places, Mrs. Stevenson lapses into a modern clinical phrasing, such as her use of the phrase "umbilically connected." But for the most part, she makes up for it with accurate use of words of Quaker and southern flavor of the period.

The author's knowledge of the city of Richmond, the Virginia battlefields, and military maneuvers is amazing. The skillful use of flashbacks attests to a mastery of her craft.

After you have finished your initial reading, you will want to read it again. It is that compelling. It is a book for today.

DAVID SEIDMAN

Prayers serve women in their everyday life

PRAYERS FOR A WOMAN'S DAY. By Josephine Robertson. New York: Abingdon Press, $1.

Here are prayers to delight the reader, and serve as a guide in 69 various situations in which a woman may find herself in the course of modern living. They are prayers for moderns who live apart from the cloister amid the harried conditions just off Main Street or in the busy rush of suburban living.

The prayers are for the most part addressed to the Deity, as many people would

say all prayers should be, but there runs throughout them all a sense of human concern and human participation. These prayers are concise, straight to the point, without undue verbiage or vague terminology. They make a point, and stop. Thus their simplicity makes them prayers in which Unitarians can rejoice.

In addition, there is the constant refreshment and delight at the things one should, or could, be thoughtful and reflective over. There is a prayer "Upon Acquiring A New Pet":

> Dear Father, May this little pet, which has come to our home, be a means of teaching our family many things. May we see in him, the least of thy creatures, a gentle appeal for our tenderness. May we be faithful in his care — always find and never neglecting his needs. In loving him may our children learn responsibility and a richer love for all living creatures. AMEN.

There are prayers for "Young Drivers," "For Wisdom with Adolescents," for "The Wise Use of Time," and "Upon Taking Office," and there are prayers for all the things one would expect to fill a woman's day.

The use of *Prayers for a Woman's Day* should make one more serene and amply fulfills the intention stated by the author: "The purpose of this little book is to relate the commonplace to the spiritual." It does more than that — it turns the commonplace into moments of marvel. This book is a delight to peruse.

GEORGE N. MARSHALL

New dictionary can be read for pure enjoyment

A DICTIONARY OF CONTEMPORARY AMERICAN USAGE. By Bergen Evans and Cornelia Evans. New York: Random House. $5.95.

The specific purpose of this dictionary is to clear up common questions about the words and phrases most used in American speech. Professor and Miss Evans (his sister) have given the current usage with a modest amount of historical background. Both American and British usages are cited.

The authors tend toward free acceptance of correct terms. Thus *phenomenas, phenomenons,* and *phenomena* all are accepted plural forms.

The book is written with good humor. Thus, "the use of Latin phrases . . . marks one as either a hopeless pedant or an affected ass." *Caboose* is defined as "the last car on a freight train . . . whose passing brings a sigh of relief from a line of exasperated automobile drivers queued up at a grade crossing."

The dictionary will find great use among (1) those who wish to speak and write better English, and to say what they mean; (2) those interested in words as such (not *per se*); and (3) the idly curious. It is perhaps the only dictionary that may be read for pure enjoyment. It helps rescue a language going under from the effects of ad men, TV, and a careless generation of writers.

J. FRANK SCHULMAN

THE BOOKSHELF

BY LILLIAN W. BARBOUR

George Washington is credited with having said that "in proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." It is safe to say that would-be enlightened citizens must read many of the books Beacon Press has published in recent months.

Naturally, each of us selects the books that give information in the field of our special interests. Hence, Kenneth Wilson Underwood's study of interfaith conflicts in "Paper City" (Holyoke, Mass.) was an inevitable choice for me: *Protestant and Catholic: Religious and Social Interaction in an Industrial Community* ($6).

When I recently read a syndicated religious column stating that "after years of conflict, Protestant, Roman Catholic and Jewish leaders finally are getting together to talk the problems out," I wondered if they may not be using this book as a guide. The book provides facts relative to inroads made upon the Constitutional provision for separation of church and state.

It was reassuring to find that Mark DeWolfe Howe of Harvard Law School is a consultant on the project. Four conflicts mentioned are:

(1) Use of public funds for parochial schools. Mr. Underwood quotes one of the priests in "Paper City" as saying:

> "Of course the church will ask for more tax funds after it receives transportation aid. The church should in time ask for money to build school buildings, to employ teachers, etc. . . . We feel that the basic problem is one of getting honest, religious men elected and we are working for that. . . ."

(2) Rights and effects of religious pressure groups. That, in effect, is what Mr. Underwood's book is about. Incidentally, the study was made at the request of the community in an effort to find answers.

(3) Sectarian bloc-voting.

(4) Religious released-time classes and "moral guidance" programs in public schools. It is difficult to understand how they can get together on what constitutes "moral guidance," inasmuch as official Catholicism differs fundamentally from Protestantism as to what is "moral." For example, Catholics consider gambling moral, and resent Protestants criticizing as immoral the carnivals of gambling games by which they finance their churches. That Protestants would consent to the use of their premises for a talk by Margaret Sanger was "immoral" to Catholics, and that's where the trouble oozed out into open community warfare at Holyoke.

In his recent book, *American Humanism — Its Meaning for World Survival* (Harper, $3), Howard Mumford Jones — in an introductory chapter on the roots of "American culture" — has said:

> "Unlike most of the other members of the Atlantic community, the United States has no established church, and separates church and state by law; yet in no other country is the church more powerful."

Backdrop to Tragedy ($4.95), subtitled *The Struggle for Palestine,* has three authors: William R. Polk, an American specialist on Middle Eastern affairs; David Stamler, whose field is modern Hebrew literature, and Edmund Asfour, a Palestinian Arab. Part One — "The Historical Background" — begins in 1200 B.C., brings the reader through the centuries, to the coming of Islam and the crusaders, thence to 19th century conflicts among the great powers in the Middle East. It traces 19th century beginnings of the Zionist movement, and ends with "The Mandate's Last Bitter Days."

"Jewish Interests in Palestine," "The Arabs and Palestine," "The Economic Framework of the Palestine Problem" are topics discussed, well documented by maps and tables. The authors' conclusion seems to put it up to Israel, as the strongest, to make some concession to the Arabs, who, at the time the book was written, "were smarting under the shame of defeat" by Israel in October, 1956.

I found another possible conclusion on the last page of the slender book written by Dr. Carl Hermann Voss (Beacon Press, 1953; Bookshelf, February 1954): *The Palestine Problem Today* ($1.50):

> "Peace in the Middle East, a prerequisite for peace in the world, is the key to the future of the Arab states and of Israel. Only then can Israelis and Arabs, with the aid of the United Nations, effectively wage a common battle against the ills of that wide region: poverty, disease, illiteracy, religious conflicts, primitive theocracies, the exploitation of man by man."

Israel, Dr. Voss pointed out, had accepted the challenges and shown how "life can become richer and fuller for the tens of millions who live miserably in a vast feudal area." In the intervening four or five years, the Arabs appear to have done nothing to meet these challenges. Indeed, the authors of *Backdrop to Tragedy* point out that by cutting off trade with Israel, they but made their own condition worse.

Mao's China — an economic and political survey prepared by Ygael Gluckstein from "official Chinese Communist publications" — is "an authoritative and valuable work as it probes the origins and follows the development of possibly the most significant revolution of our times." Although the author lets facts, pro and con the present-day government of China, speak for themselves, he points up consequences in occasional editorial comment; *viz.* the following from page 75:

> "Low productivity, the meagreness of foreign economic aid and the objective of quick industrialisation will force Peking to mulct relentlessly any source which can provide the wherewithal to pay for necessary imports. She is bound to increase pressure on the people (and above all the peasants) to create and hand over larger surpluses to the State. Thus the bottleneck in foreign trade only serves to enhance the exploitation and the totalitarianism."

If to be responsible for adding to the hardships of the people adds to *our* satisfactions, we should be happy indeed.

The churches

(*Continued from page 12*)

The five left the Spanish destroyer *Almirante Ferrandiz* and fled to Mexico. Mexican authorities returned them to U.S. custody. A federal judge ruled that the sailors are military deserters and must be returned to Spain in compliance with a 1902 treaty. The Southern California branch, American Civil Liberties Union, obtained a stay of that decision and appealed the case to the Ninth Circuit Court of Appeals.

Mexican authorities later were reported willing to grant the sailors asylum if the United States would release them. The ACLU contends they should be returned to Mexico.

The plight of the sailors, who were without friends and spoke no English, touched members of the First Unitarian Church of San Diego, Cal. They arranged a program of visits to the sailors at detention camp at Chula Vista, south of San Diego. They also obtained a radio for the sailors' use and provided such minor necessities as tobacco, shaving equipment, and articles of clothing.

Gifts for the sailors were contributed at a Fellowship Night Christmas party.

'I AM A CUSTOMER. . .'

"I am a customer who would welcome being served personally by those whose race, creed, or color may be different from my own" is the statement on the gummed labels members of the First Unitarian Church, Denver, Colo., have been attaching to bills when returning them with payment to sales and service organizations.

The labels were made available to the Denver congregation after it voted recently to become a sponsoring group of Customers for Fair Employment.

Customers for Fair Employment is an arm of the Coördinating Council for Education and Research in Human Relations. The Denver church is a participating agency in the council.

SAN DIEGO CHURCH SOLD

Sale for $85,000 to Lawrence A. Sullivan of its church property, including an edifice built in 1910 and an adjacent building acquired in 1955, has been announced by the First Unitarian Church of San Diego, Cal.

The sale is preliminary to construction of a $250,000 building to be completed by January 1959 on a site purchased last June for $19,240. George Lykos is architect. The church will occupy its present buildings until June 30, then move to temporary quarters. Rev. John Ruskin Clark is minister.

50 YEARS OLD AND JUBILANT

Community Church, Summit, N. J., observed its 50th anniversary at a New Year's reception, jubilant at a pledge figure of $152,833, which put its building fund "over the top," and at its 1957 growth.

The church newsletter reported that church attendance, which averaged 163 persons through September last year, increased after double sessions began and averaged 228 in November. Dr. Jacob Trapp is minister.

Charleston, S. C., News and Courier

SLUM TO DISAPPEAR: Interior and exterior of "Bottle Alley" slum property purchased by the Unitarian Church of Charleston, S. C., so that it might be torn down. Inspecting the interior is Rev. Rhys Williams, minister.

CHURCH CLEARS SLUM AREA

"A working, not just talking, religion," is the principle of the Unitarian Church of Charleston, S. C., in its slum clearance project.

The church, with funds borrowed for the purpose, purchased a building in downtown Charleston occupying 1-5 Jacob's Alley, a particularly bad slum section, and had it demolished.

The structure provided no running water or other sanitary facilities; was overcrowded; had large holes in the floors, walls, and ceilings, and had no glass in many of its windows. It contained 13 rooms which had been rented as one- and two-room apartments.

Acquired by the 150-member church last June, the property had been purchased for $4,200.

Rev. Rhys Williams, minister of the Charleston church, expressed his approval of the slum clearance project and said, "While the tearing down of the building will eliminate another slum area in this particular part of town, it will mean that more people are crowded into another section, because the tenants have to live somewhere. Where do they go?

"I believe that the community should face its responsibility for the proper housing of its people — and education to prevent the development of new slums . . ."

Future plans for the development of the property by the church await the acquisition of funds.

THE FELLOWSHIPS

600 UNITARIAN SOCIETIES

American Unitarian societies now number more than 600 for the first time in history, and affiliation of another 25 or more with the American Unitarian Association by April 30 seems likely.

Acceptance of applications from fellowships at Topeka, Kan., and Kokomo, Ind., by the AUA Board of Directors in October increased the total number of active, affiliated fellowships to 225. The *Unitarian Yearbook* listed 376 churches as of last April 30.

Two fellowship applications for membership were received in the late fall and Munroe Husbands, fellowship director, reported that at least 11 new fellowships were likely to develop in communities which he visited in a fall field trip which took him as far west as Rapid City, S.D. Several other fellowship groups are meeting in widely scattered parts of the continent, Mr. Husbands said, and at least a half-dozen of them are expected to seek affiliation before April 30.

Mr. Husbands predicted a total gain of 40 new fellowships between April 30, 1957, and April 30, 1958.

Recent applications were from Windsor, Ont., where a fellowship evolved among adherents of the Church of Our Father, Detroit, Mich., and from Danville, Va., where Rev. Henry H. Cheetham, Charlottesville, Va., assisted organization.

Other fellowships which have affiliated since April 30, 1957, are at Glen Cove, Patchogue, and Garden City, Long Island, N.Y.; Cooperstown, Peekskill, and Croton-on-Hudson, N.Y.; Williamsport, Pa.; Hagerstown, Md.; Livermore, Torrance, San Bernardino, and Santa Cruz County, Cal., and Juneau, Alaska.

Communities visited by Mr. Husbands which seem likely to produce fellowships include Athens and Ashtabula, Ohio; Bowling Green and Owensboro, Ky.; Lebanon, Mo.; Lawrence, Kan.; Rapid City and Vermillion, S.D.; Marshalltown, Iowa; Kankakee, Ill., and Hammond, Ind.

Mr. Husbands plans a spring field trip, beginning in March, during which he will visit numerous communities and several established fellowships in Virginia, North and South Carolina, Georgia, Florida, Alabama, and Tennessee.

THE MINISTRY

FOUNDER OF 'PULPIT' DIES

Death has ended the long career of Dr. Henry Hallam Saunderson, 86, Unitarian minister, Beacon Press author, and founder of the Wayside Pulpit, once known as the preacher with the largest "congregation" and the widest influence in the nation.

Memorial services were held in the First Parish meeting house in Cambridge, Mass., January 5, the 60th anniversary of Dr. Saunderson's ordination to the ministry. He died December 17 in Cambridge.

Dr. Saunderson remained active as minister of the First Parish of Brighton, in Boston, until his death. He began his ministry there in 1919. Ordained in 1898, he also had served churches in Toronto, Ont., and Waverly, Boston, Cambridge, and Somerville, Mass.

From 1915 to 1921, Dr. Saunderson was secretary of the publicity department of the American Unitarian Association and editor of the Wayside Pulpit.

The Wayside Pulpit, which presents religiously liberal quotations on outdoor bulletin boards maintained by Unitarian and other churches throughout the nation, was originated in 1917 by Dr. Saunderson. He told the *Boston Herald* later that "I observed that most bulletin boards in front of churches were ineffectual because they were either kept empty or held notices which had outlived their usefulness. I began putting a message each Sunday night onto the bulletin board of my own church — either printed on a placard or set up with bulletin type.

"Right away I found that hundreds of people stopped to read it, and then it occurred to me that the idea might have a wider usefulness. One hundred preachers agreed to coöperate by erecting bulletin boards of the same size and proportion and by sharing the expense of having the messages printed. . . . Now hundreds more have joined in."

Dr. Saunderson estimated from spot counts that the number of readers of the Wayside Pulpit then was not less than three million.

Dr. Saunderson found time, despite his work and a wide variety of other interests, to write numerous books, the most recent of which, *The Way Called Heresy*, was published in 1956 by Beacon Press, Unitarian publishing house. Other books included *The Power of an Endless Life, The Living World, Charles W. Eliot: Puritan Liberal, Modern Religion from Puritan Origins, Puritan Principles, American Ideals, Pulpit and Parish Manual,* and *His Word Was with Power.*

Born in Canada, Dr. Saunderson became a United States citizen in 1898. He held A.B. and A.M. degrees from Harvard University and an honorary D.D. degree from Hamline University.

In 1931, he was decorated by the governor of Massachusetts for distinguished service to the commonwealth.

Dr. Saunderson's numerous interests in such fields as literature, ornithology, horticulture, photography, and mountaineering were reflected in his memberships in numerous clubs in the Boston area. Salt-water sailing and woodworking were other hobbies.

Dr. Saunderson's widow, Mrs. Laura H. Saunderson, survives.

BROTHERHOOD IN MEMPHIS

An intrachurch flareup, accompanied by cancellation of an invitation to the chaplain of Le Moyne College to preach at the First Unitarian Church of Memphis, Tenn., appeared to have subsided after an exchange of newsletter messages by Rev. Paul Carnes, minister, and George V. Morse, president of the board of trustees.

Mr. Carnes issued the Brotherhood Sunday invitation to Lionel Arnold, the chaplain. Mr. Morse, who reported he had the backing of a majority of the members of the board, canceled it.

Mr. Morse explained his action in a mimeographed newsletter message to the congregation. "There are a number of church members," the message stated, "whose personal convictions on the question of racial segregation will not permit them to attend church if a Negro attends, or participates in, the service."

Mr. Morse reported that Mr. Carnes had approached the board about such an invitation, and had been asked not to extend it. He added that the board received its first knowledge the invitation had been extended from the church newsletter and that the action "seemed to be in deliberate defiance of the board."

In a reply printed in a later newsletter, Mr. Carnes denied that the board had taken any vote on the subject or that the invitation was "an act of defiance toward anyone." He said he had no speaker and "had to get one by newsletter time." He noted that he was told of no objection even though the cancellation took place while he was in the city.

"It was never the minister's understanding," Mr. Carnes wrote, "that there was any agreement with the board giving it control of the pulpit. . . . Certainly the board has a right of criticism, but the minister has the final responsibility for the filling of the pulpit."

Meantime, Mr. Carnes prepared to leave Memphis to accept a call to the Unitarian-Universalist Church of Greater Buffalo, N.Y. He advised his parishioners that he was leaving "not for any negative reasons, but simply because Buffalo offers a considerably larger church, opportunity, and salary."

OF THE MINISTERS

Orange, N. J., Hartley C. Ray installed, December 6.

Hugh Weston, *Saugus, Mass.* (Universalist Church), called to *Marblehead, Mass.*

Lewis McGee called to be associate minister of administration, *Los Angeles, Cal.* (First Unitarian Church).

Richard R. Gross called to *Keene, N. H.*

Alan G. Deale, *Fairhaven, Mass.,* called to *Rockford, Ill.*

Ralph C. Bailey, *Gardner, Mass.,* called to *New York, N. Y.* (Hollis Unitarian Church).

David W. Brown, *West Upton, Mass.,* called to be associate minister, *Dallas, Texas.*

Charles D. Moore called to be student minister, *Bernardston* and *Northfield, Mass.*

Charles W. Eddis, *Edmonton, Alta.,* called to *Montreal Lakeshore, Que.* (Pointe Claire Church).

Steward R. Hild called to *Franklin, N. H.*

Donald Rowley, *Westford, Mass.,* called to *Nashua, N. H.*

Ford Lewis, *Stockton, Cal.,* called to be associate minister, *Portland, Ore.* (First Unitarian Society).

Charles DeVries, *Brewster, Mass.,* retired.

George E. O'Dell, *London, England.,* died November 5.

DAVIES ON LP RECORD

All Souls Church (Unitarian), Washington, D. C., recently announced the publication of a long-playing record containing two sermons by Dr. A. Powell Davies.

The record is titled "The Voice of A. Powell Davies." Sermons included are "The Right to Disbelieve" and "People Ask about God," which together express Dr. Davies' philosophy of religion.

Dr. Davies was minister of All Souls Church from 1944 until his death last September.

The recording may be purchased for $3.50 from All Souls Church, 16th and Harvard Sts., N.W., Washington, D. C.

LETTER ASSAILS MINISTER

A duplicated letter distributed by a member of the First Unitarian Church, Milwaukee, Wis., recently accused Rev. John W. Cyrus, minister, of an "authoritarian act" in refusing to have a letter of church criticism mimeographed and mailed to the membership at church expense.

Kenneth F. Klinkert distributed the letter, which charged that Mr. Cyrus made the decision without consulting the board of trustees, that the board ignored a letter to its members, and that Mr. Klinkert was given no opportunity to speak at a board meeting.

"The point I'm making," Mr. Klinkert's letter said, "is that if we consider ourselves a democratic church and other churches as totalitarian or authoritarian, then let's practice what we preach or else quit making the statement."

Mr. Klinkert's letter criticized "dead" hymns and responsive readings (they're "for children"); urged greater membership participation in church services, more channels for members to express criticism, and wider attendance at official meetings; establishment of a choir and a social action committee, and a general survey of the church.

Mr. Klinkert stated that he recently had opposed physical expansion of the church, believing church practices should be remedied before expansion began.

Distribution of the letter resulted in publication of a story about it in the *Milwaukee Journal,* bearing a three-column headline, "Minister Is Criticized as 'Authoritarian!' "

Mr. Klinkert's letter stressed that he was leveling his charges at "church practice."

"Personally, John's O.K.," it said.

FIRING 'DISMAYS' MINISTER

Dismissal of a professor because he advised obedience to the Supreme Court in desegregation of schools drew a letter of protest recently from Dr. Harold Scott, minister of the First Unitarian Society of Salt Lake City, Utah, to the president of Alabama Polytechnic Institute, Auburn, Ala., his *alma mater.*

The letter, published in the church's newsletter, stated:

"Because 'segregation is the pattern in Alabama' is no ground for the dismissal of a teacher. Because there are tensions, and emotions run high, is no reason for an academic institution to suppress an honest minority opinion. . . .

"If freedom is denied at Alabama Polytechnic Institute, it becomes but another southern hill-billy institution. It is not a question of segregation or no segregation; it's whether it can be discussed or whether the subject is tabu. When primitive tabus hit a university, it is no longer a university and is no longer entitled to our respect and support.

"In the Sweezy case, Justice Frankfurter said, 'In a university, knowledge is its own end, not merely a means to an end. A university ceases to be true to its own nature if it becomes the tool of church or state or any sectional interest. A university is characterized by the spirit of free inquiry, its ideal being the ideal of Socrates — "to follow the argument where it leads." ' This implies the right to examine, question, modify, or reflect traditional ideas and beliefs."

'GETTING AWAY FROM IT ALL'

There are times when even a Unitarian minister needs to "get away from it all." Annually, many ministers do so by attending ministers' institutes, where they meet old friends, exchange ideas, and gain new inspiration and courage.

Three such institutes were scheduled in January and a fourth will be held in February.

New England ministers heard addresses by Dr. John Hayward, Meadville Theological School; Dr. Norman Thomas, and Rev. Clifton Hoffman when they met January 1 through 3 at Philips Exeter Academy, Exeter, N.H. They exhibited their arts and crafts at Exeter's Lamont Gallery.

Middle Atlantic States Region ministers heard addresses by Dr. Herber Bloch and Edward L. Bernays and a paper by Rev. Gerald Weary during their January 6-8 meeting at Riverhead, N.Y.

The Southwest Region scheduled its institute January 14 through 16.

Pacific Coast ministers will meet February 23 through 25 at San Jose, Cal. Western Conference ministers plan to meet April 9 through 11. Meadville Conference ministers met November 18 through 21 at Scarborough, Ont., and the Thomas Jefferson Conference Institute was held last September.

'SPUTNIK MAY AID PEACE'

Russia's *sputnik* achievements may help pave the way to world peace, Dr. Peter H. Samsom, minister of West Shore Unitarian Church, Cleveland, Ohio, declared recently in a sermon that won attention in the public press.

The United States has needed "a toning down of the superiority feeling," he said, and Russia has needed relief from an old feeling of inferiority.

"Our superiority attitude has infuriated nations we were seeking to win away from the appeals of communism," Dr. Samsom said.

"There should now be less readiness on our part to assume that we have what all the world wants and should have. There should be a less easy assurance among us that our political system, our economic order, and our religious beliefs are destined to win humanity over."

AIMS TO END 'ONE-PARTY RULE'

Albany, N.Y., was placed on notice recently that Rev. James Madison Barr, minister of the First Unitarian Church there, intends to break up the city's "organized one-party rule" by Democrats.

Mr. Barr announced his intention in an address to members of the Guilderland Women's Republican Club.

LIBERAL RELIGION, OLD WORLD AND NEW: Mrs. Diether Gehrmann (left) of Offenbach, Germany, greets Mrs. David Gredler at the Unitarian Church of Natick, Mass. Rev. Mr. Gehrmann (center), associate minister of the Unitarian Church of Offenbach, was guest preacher at the Natick church in his last pulpit appearance in America after graduation from Starr King School for the Ministry, Berkeley, Cal. Rev. Arnold Thaw, minister of the Natick church, is at extreme left.

As a lawyer and teacher, Mr. Barr became in 1948 the first Republican elected to the Charlottesville, Va., city council. He decided to study for the ministry after his term expired in 1952. He told the Albany women that it is now as difficult for a Republican to be elected to the common council as it had been in Charlottesville.

Mr. Barr's wife is a Democrat. So are about 95 per cent of the members of his congregation.

SERMON TITLES OF MONTH

Ministers to discontent
William B. Rice, Wellesley, Mass.
Hell is getting cooler
David Hicks MacPherson, Silver Spring, Md.
In defense of selfishness
Carlyle Haynes Meacham, Athol, Mass.
Two Unitarians on Noah's ark
Gilbert A. Phillips, Philadelphia, Pa.
The peril of having friends
Robert W. Sonen, Tulsa, Okla.
A holy indifference
Joseph Barth, Boston
The bad thing about good men
Waldemar Argow, Toledo, Ohio
On the use of anger
Stephen H. Fritchman, Los Angeles, Cal.
Religion in cellophane
Tracy M. Pullman, Detroit, Mich.
The prophethood of all believers
F. Danford Lion, Palo Alto, Cal.

COLUMN CREATES STIR

A column in Natick, Mass., newspapers titled "What Is Being Spiritual?", by Rev. Arnold Thaw, minister of the Unitarian Church of Natick, drew a rash of letters and telephone calls in response.

One writer, pastor of a fundamentalist church, expressed grief that Mr. Thaw brought "the Son of God down to the level of sinful man." Another wrote, "Just wanted to say I liked what you said, son."

The editor of the Natick *Free Press* reported no other minister's column had drawn such response. "In fact," he said, "it's the only one to have drawn a letter."

MINISTERS SWITCH PULPITS

Ministers in the greater Washington, D.C., area recently conducted a pulpit exchange January 5.

Rev. Ernest H. Sommerfeld spoke at All Souls Church; Rev. David P. Osborn at Arlington, Va.; Rev. Edward L. Ericson at College Park, Md.; Rev. John Baker in Fairfax County, Virginia; Rev. Ross A. Weston in Montgomery County, Maryland, and Rev. Ralph W. Stutzman at Alexandria, Va.

MAJOR CONTRIBUTION: Dr. Martin A. Greenman, new minister of Eliot Unitarian Chapel, Webster Groves-Kirkwood, Mo., which was organized in 1954 as a branch of the First Unitarian Church of St. Louis, Mo., took with him a major contribution to the chapel's lively church school: his six children.

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THE LAITY

FRANK GANNETT DIES

Frank Gannett, 81, Rochester, N. Y., publisher and one of the nation's most eminent Unitarian laymen, died December 3, 1957, of complications resulting from a fall suffered the preceding April.

Funeral services were conducted in the First Unitarian Church of Rochester by Dr. David Rhys Williams, who had been Mr. Gannett's minister for nearly 30 years.

Mr. Gannett was noted for development of his publishing group of 22 newspapers in 18 cities. The Gannett company also owns four radio and three television stations.

Mr. Gannett's other achievements and activities were numerous, and he was the recipient of many honors.

A Republican, he campaigned as an avowed presidential candidate in 1939 and 1940, and his name went before the convention at which Wendell Willkie was nominated. He urged 25 years ago the inclusion of a Secretary of Peace in the President's cabinet.

Mr. Gannett also was noted for his philanthropic support of research, especially in the newspaper and aviation industries and in the fields of health and medicine. One of the projects he supported produced the Teletypesetter, a typesetting device which can be operated at long distances by electrical impulse. Another was a $500,000 grant by the Gannett Newspaper Foundation to build a student health clinic at Cornell University, Ithaca, N. Y. He also was keenly interested in development of public recreation facilities.

Honors conferred upon Mr. Gannett included the Civic Medal of the Rochester Museum of Arts and Sciences, received jointly with his wife; honorary membership in Phi Beta Kappa; the Navy's Distinguished Public Service Award; an honorary degree of doctor of journalism from Bradley University and a long list of other honorary doctor's and master's degrees.

Mr. Gannett's newspaper ventures began with his purchase in 1906 of a half-interest in the Elmira, N. Y., *Gazette*. The *Gazette* absorbed competition in the Ithaca-Elmira area and he bought in 1918 two Rochester newspapers, merging them into the *Times-Union*, and moved to Rochester.

There he looked up a distant cousin, Rev. William Gannett, who was minister of the Unitarian church. Mr. Gannett shortly became a Unitarian and remained throughout the ensuing years a leader in the church.

Noting that most of the persons attending the funeral were familiar with the story of Mr. Gannett's life, Dr. Williams said that "there is one phase of that story about which I may be presumed to speak with some measure of authority. I refer to his religious life.

"Frank Gannett took his religious duties seriously. He made a conscientious effort to be present in the church of his choice on as many Sunday mornings in the year as his health and other obligations would permit. . . .

"I have many reasons to cherish the memory of this man, but I shall cherish it most of all because he faithfully supported not only the freedom of the press over the years, but also the freedom of this

Frank Gannett

pulpit during a 30-year ministry which must often have tried his faith in such a freedom. He was one who could disagree completely with the content of any specific sermon and still find inspiration in the sincerity of its utterance. . . .

"It has been a rare privilege and a challenging responsibility to serve as his minister, for his religion was bound by no narrow creed. It was to do justly, and to love mercy, and to walk humbly before God."

Mr. Gannett's wife, a daughter, and an adopted son survive.

LEAGUE CHAPTERS FORMED

An upsurge in the number of Unitarian Laymen's League chapters was reported as 1957 ended, more than compensating for a slight loss during the 1956-57 year, H. Talbot Pearson, executive director, said.

New chapters were formed at San Francisco, Marin, Fresno, and Van Nuys, Cal.; Phoenix, Ariz., and Wichita, Kan., after visits in those communities by Mr. Pearson during a fall field trip. Other new chapters were reported at Asheville, N.C., and Uxbridge, Mass.

The Fresno and Asheville chapters were formed by members of Unitarian fellowships. There had been no active fellowship chapters.

Three other chapters — at Denver, Colo.; Scituate, Mass., and Kansas City, Mo. — have been reactivated.

The growth will be encouraging news for the league's council when it meets February 21 through 23 at Dayton, Ohio.

One item of council business will be a canvass of the league's pilot advertising project which was begun in 1956-57 and has been continued in 1957-58. Possibilities of continuing the project will be considered.

Council members will be guests of the Dayton chapter at dinner. Attendance will be invited from five nearby fellowships at Lima, Springfield, Yellow Springs, Hamilton, and Urbana, Ohio.

$2,250 FOR SCHOLARSHIPS

A total of at least $2,250 for the Unitarian Laymen's League Fund for Encouragement of Scholarship was assured several days before its announced December deadline for contributions.

Livingston Stebbins, Cambridge, Mass., Unitarian layman, had contributed $1,000 more than a year previously and announced he also would contribute 25 per cent of the total of all other donatioins made by December 31, 1957. H. Talbot Pearson, executive director of the league, revealed that the other donations totaled $1,000 and that the books had not been closed.

The fund is intended to provide an annual grant to a student for the Unitarian ministry. A student recommended by the American Unitarian Association's Department of the Ministry has been given a token award by the league each of the past four years. A proposal to attempt to raise at least $5,000 for such a fund was approved at the league's annual meeting in May 1956.

Top donor to the fund was the newly reactivated Scituate, Mass., chapter of the league, which contributed $162. The newsletter of the First Parish Church of Scituate, however, revealed that $100 of that sum was given by a woman member of the church.

The chapter at All Souls Church, New York, N.Y., contributed $100 and the Hartford, Conn., chapter, $77. There were three individual gifts of $100 in addition to that of the Scituate parishioner.

UNITARIANS IN THE NEWS

● John B. Fisher, partner in Joyce and Fisher Associates of Washington, D. C., and Boston, has been named by President Eisenhower as one of 12 public members of the Abraham Lincoln Sesquicentennial Commission. A resident of Wellesley, Mass., Mr. Fisher is a Unitarian and a former chairman of the Commission on Planning and Review.

● Dr. Earl G. Swem, Unitarian historian and professor emeritus of William and Mary College, Williamsburg, Va., recently received a special award from Jesuit-conducted Georgetown University, Washington, D. C., for his research on eight Jesuit missionaries who landed near Jamestown, Va., 37 years before arrival of the English.

● Dr. Richard W. Boynton, whose 36-year career as a Unitarian minister overlapped for 11 years his 37-year teaching career at the University of Buffalo, N. Y., has retired. He is now 87. Dr. Boynton helped found the university's Department of Philosophy and served as its head for 14 years.

● *Moods and Memories,* first collection of poems by Paul Bartlett, recently was published by Heritage House, Charlotte, S. C. Mr. Bartlett, painter and teacher of art and a former president of the North Carolina Poetry Society, is a member of the Unitarian church at Charlotte.

● "Air of Freedom," an essay by Kate Foreman, member of the First Unitarian Church of Los Angeles, Cal., recently won first prize in a city-wide contest.

● DIED: Cordelia Howard Putnam, 86, life-long Unitarian in Massachusetts and California and wife of Henry H. Putnam, retired publicity director of the John Hancock Life Insurance Company, Boston; in Los Angeles. Mrs. Stephen H. Fritchman, wife of the minister of the First Unitarian Church, Los Angeles, is a daughter.

● DIED: Arthur A. Shurcliff, 87, noted Boston landscape architect and town planner who once redesigned Boston Common; in Boston. He was a member of King's Chapel.

UNITARIAN ARTS

33 TITLES ON BEACON LIST

A "spring list" of 33 titles has been announced by Beacon Press, Inc., and three additional titles by the Starr King Press, denominational publishing arm.

The Beacon list includes 23 "hardcover" books and 10 paperbacks. The hardcover list includes seven novels, two juveniles and a variety of books on such subjects as church and state, literature, history, autobiography, exploration, philosophy, world affairs, and "man and the unknown."

Novels and juveniles are the most recent additions to the Beacon ventures. Spring novels will include *Black as Night* by Daniel D. Nern, *The Future Like a Bride* by Robert Colborn, *How Many Angels?* by Daniel Curley, *Parktilden Village* by George P. Elliott, *The Sleep of the Just by Mouloud Mammeri, The Care of Devils* by Sylvia Press, and *The Ideal Age* by Cynthia Ann Vautier. The juveniles are *No More Tonsils!* by Ellen Paullin and *Cherry House* by Alberta Armer.

Other hardcover titles are *American Freedom and Catholic Power, 1958,* a revision by Paul Blanshard; *Six Days or Forever? Tennessee* v. *John Thomas Scopes* by Ray Ginger; *I Wanted to Write a Poem* by William Carlos Williams, reported and edited by Edith Heal; *Lyof Tolstoy: An Anthology,* edited by Charles R. Joy; *Intimations of Christianity Among the Ancient Greeks* by Simone Weil; *The American Communist Party. A Critical History (1919-1957)* by Irving Howe and Lewis Coser; *Judgments on History and Historians* by Jacob Burckhardt; *A Different Drummer. The Odyssey of a Home-grown Rebel* by Robert H. Welker; *The Marches of El Dorado* by Michael Swan; *Philosophical Perspectives* by Max Scheler; *Whitehead's Philosophy of Civilization* by A. H. Johnson; *Spinoza and the Rise of Liberalism* by Lewis Samuel Feuer; *Of Stars and Men. Human Response to an*

Courtesy, Worcester Evening Gazette

PORTRAIT, ANYONE? Mrs. Maxwell Savage, portrait artist, sketches Jane M. Dewey at the First Unitarian Church, Worcester, Mass. Thirty-minute crayon sketches by Mrs. Savage were a feature of the church's recent fair.

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CHILDREN'S ART EXHIBITED

Children's art is being emphasized this month in a series of exhibitions and addresses sponsored by the North Shore Unitarian Church, Plandome, L. I., which is one of the most ambitious Unitarian art projects of the current church year.

Children's art is being displayed at the church and Victor D'Amico, director, Department of Education, Museum of Modern Art, was scheduled to lecture January 29 on "The Child: The Purist Creator."

Non-professional artists will exhibit their work beginning March 16 and David Stone, Manhattan artist, will speak March 19 on "Confusion, Neurosis, and Therapy." An exhibit of small paintings, prints, sculpture, and ceramics will begin May 4 and Frank Kleinholz, professional artist, will lecture May 7 on "Art in Daily Living."

Earlier events in the series included an exhibit of paintings from New York city art galleries and a showing of pictures selected to illustrate the religious spirit in painting. There also was a Christmas-season exhibition of paintings. Lectures also were delivered by Prof. Arthur Young, Columbia Teachers College, and Harry Sternberg, artist.

Theme of the series is "Art as a Religious Experience."

STEIGER WORKS SHOWN

Paintings by Frederick Steiger, top-ranking Canadian painter, recently were exhibited at the First Unitarian Church of Toronto, Ont. Mr. Steiger is a member of the Toronto congregation.

NECROLOGY

G. THEODORE HEMPELMANN

Theodore Hempelmann found his pleasures in life in the service of others, to which he gave a high degree of devotion and skill. Born February 7, 1881, in Ottawa, Ill., he was educated at Elmhurst College, Elmhurst, Ill., and at Eden Seminary, St. Louis, Mo. He served Evangelical churches in Linn, Kan.; Pomeroy and Mansfield, Ohio, and went in 1911 to Louisville, Ky., where he was pastor of Clifton Church, except for the period 1928 to 1936, until his death, September 11, 1957. Together with his wife, Eleanora Marquardt, whom he married in 1907, he gave a service in religious insight, affection, counsel, and care which few people have been privileged to receive.

Modest and shy, he was little known outside his community, but his life was one of such devotion that he never missed the wider recognition which might have been his had he been less modest. In him, a rare poetic spirit was combined with a deep sensitive concern for people. In hardship, trouble, or grief, he was an unfailing helper and source of strength.

He carried his church through the transition from German services to English, from Evangelical to Unitarian affiliation, and to a Unitarianism that was thoroughly liberal and courageous.

He served the Nashville Unitarian Church from 1928 to 1930, and was in insurance for the next six years, but returned to Clifton Church to carry it through a period of emergency, and remained until death. He is survived by his wife and his daughter, Mrs. (D. F.) Evangeline Parrot. — R. T. W.

(*Continued from page 4*)

not only can show Christianity how to fulfill our world needs, but also alone can save our imperiled civilization.

Since "the seed which Seneca, Epictetus, and Marcus Aurelius had sown sprang to life in the modern age," it is worth our study. We find it in the purest form in the little book meant only for the eyes and guidance of its author, Marcus Aurelius. Partly because it is unconcerned with creed or dogma, its appeal is ageless.

Despite the intervening centuries and the outward contrasts in their lives, there is a bond between the saint of Lambarene and the one true saint who ruled an empire.

As Schweitzer insists that "rational reflection must become the ruling part of our lives" and "we must all venture to become 'thinkers,'" so reason is the cornerstone of his precursor's faith. Following the lead of Socrates, he even equates reason with virtue.

At the same time, each is a mystic. Schweitzer argues, "The way to true mysticism leads us through and beyond rational reflection to profound experience of the world. . . . We must all become religious as the result of reflection." Nearly two and a half milleniums before him, Socrates had accepted the "prophetic sign" or "divine voice" within himself as his final authority, and 500 years later Marcus Aurelius found strength and guidance by retiring into "that little territory" which was his own. Planted within the breast of every man is divinity, which must not be defiled, but should be obediently followed. "For God has given to every man a portion of himself."

With his Stoic belief in the unity of all creatures, Marcus Aurelius approaches the idea of "reverence for life." "Reverence that which is best in the universe," he writes, ". . . and reverence that which is best in thyself." "Every rational animal is man's kinsman, and to care for them is according to man's nature."

Indeed, we are made for coöperation, like feet, hands, eyelids, and the rows of upper and lower teeth. A soul does violence to its own self when it turns away from any man. But what distinguishes Marcus Aurelius from his great forerunners is not this sense of unity, but his sense of loving brotherhood. "Love mankind," he writes. "This too is the property of the rational soul, love of one's neighbor."

While mystics tend to withdraw from the world in search of their own salvation, these two saints, thinking neither of heaven nor hell, agree that human fulfillment comes through service to others.

The personal example of Schweitzer is better known than his writings, but with Marcus Aurelius the situation is reversed. Most widely recalled are two facts: first, that this Roman, who hated war, spent years on remote battlefields, and second, that he "persecuted the Christians." Space does not allow even a summary of the complicated evidence, but the testimony of his day from Christians as well as pagans is all but unanimous in praise of the ruler who "made bad men good and good men better."

Marcus Aurelius' avowed goal was a government in which "there is the same law for all, administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed." To implement that ideal he extended Roman citizenship to the provinces, reformed banking, heritage and trusteeship laws, and gave an entire new deal to the forgotten man of the second century.

That man was the slave, and following the lead of his foster father and predecessor, Marcus Aurelius completed a code which was infinitely more humane than that which prevailed in our South in mid-19th century. Not only were there protective measures, but slaves were given several roads to freedom, and they might even inherit their masters' property when there were no legal heirs.

The forgotten man also included the performer in the Colosseum's bloody spectacles. In Marcus Aurelius' day, a net was spread under tight-rope dancers and the gladiatorial shows became "harmless as athletic contests."

But the bond between Schweitzer and Marcus Aurelius was not merely a vocation for humane deeds, but the very quality of their dedication. It is based on Stoic self-mastery with no concessions for human frailties, such as insomnia, sickness, preference for other pursuits, or concern for the opinion of others.

"Suppose any man shall despise me," writes Marcus Aurelius. "Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything worthy of contempt." "Seek your whole joy in this, to move from one act of common usefulness to another, always mindful of God." He who tore himself away from literary pursuits set himself a unique, new goal. "What is my art? To be good."

While Marcus Aurelius was ruthless in his demands upon himself, he always looked for the good in others. There were none around him, few on earth, who even aspired towards his views. More common to the imperial tradition were tyranny, self-indulgence and even the infamies of the late Nero, Caligula, Tiberius, and Domitian. Such reminders only strengthened his resolve.

"Be thou erect," he admonished himself. "Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it." "Let men see, let them know a real man who lives according to nature. No longer talk about the kind of man that a good man ought to be, but be such."

Plutarch and the great classic historians had died before Marcus Aurelius, and so he was not enshrined among their heroes. Furthermore, since he lived on the verge of that great cultural divide from which the western world would emerge Christian, he did not fit the chronicles of the next period. For this reason adequate attention seldom has been focused on the period which Gibbon terms the "golden age for the human race."

Amidst the ruin and irreparable loss which came with the fall of the empire, there was one piece of good fortune. "The winter seed," confided to a notebook, was preserved, and still can give strength to mankind.

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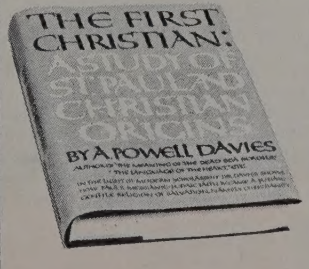

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J. Ray Shute — Volunteers in action *Nov.*

Laurence Staples — Ethan Allen: religious liberal *Dec.*

George D. Stoddard — Shackling concepts in human behavior *Mid-summer*

Malcolm R. Sutherland, Jr. — A heritage to share *Nov.*

Malcolm R. Sutherland, Jr. — Motivation and the ministry *Mid-summer*

Katharine Taylor — An idea and people grow together *Nov.*

Rosemary Thompson — Origins of the fellowship movement *April*

Stith Thompson — Car folklore?

Hank Wilson — Prodde tlemen'

Stephen Wise — Excer

Addison Young — 'It

Isidore Ziferstein — F health hazard

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